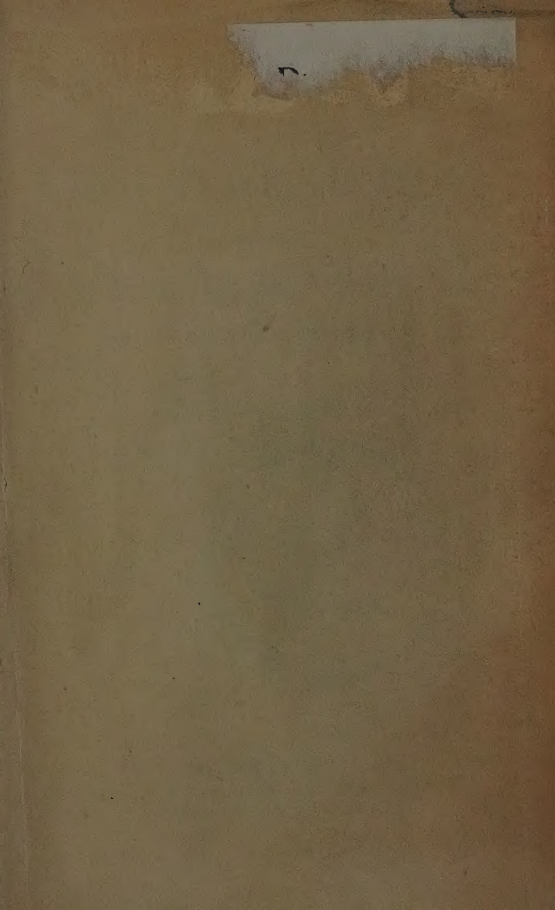


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DAILY READINGS

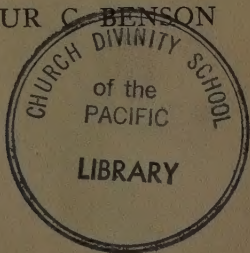
FROM THE

WORKS OF BISHOP WESTCOTT

(BISHOP OF DURHAM, 1890-1901)

WITH AN INTRODUCTION BY

ARTHUR C. BENSON



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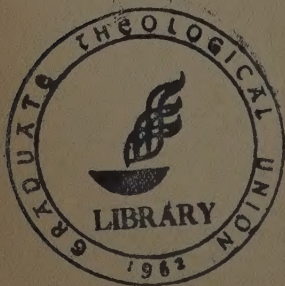
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INTRODUCTION

I OFTEN used to wonder what exactly was the secret of Westcott's great influence, and especially on those who did not know him personally. He had a deep effect on the religious thought of the age; the wide sale of his books—books that made no sort of appeal to popular tastes—is a rough proof of that. They were bought by thoughtful people, and not read once, and relegated to a high or low shelf, but returned to again and again, marked, treasured, loved.

It was easy enough for those who knew him to feel his charm; he was a familiar figure to me all my life, from nursery days, through his friendship with my father. But when I went up to Cambridge, and got to know him better, to see him as a teacher, as a master among disciples, the old familiarity with his ways and looks melted like a mist, and I became aware, urgently and vividly, that one was in the presence of a man of genius. That deeply marked face, the great flashing eyes, the nervous fervent hands, so often and so strainingly intertwined,

the rapt irradiating smile, the mixture of seriousness, eagerness, diffidence, fierceness, gentleness, blending and changing so swiftly—it was marvellous to find a man, after a life of such intent study, such incessant and concentrated work, preserving this amazing fire and intensity of feeling, coming from his study and lecture-room with so little apparent mental fatigue, or silent reaction, but mingling with students and friends, with all the steam up, and all the alertness and abandon, the generosity and impulsiveness, not of a spirit that defied age, but a spirit that could only and everlastingly be young, in its eagerness, its sympathy, its force.

His talk as I remember it was stimulating, provocative, ironical, paradoxical, poetical. I do not remember that he aimed at clearness or security of thought. One did not feel that he dispelled haziness of outline, or brought out, as some great teachers have done, the essential principles of things. It was rather the other way; he revealed the complexity of problems, he touched unsuspected analogies and connections; his touch was rich and suggestive rather than decisive and austere; one came away feeling that religion and life were deeper, larger, fuller things than one had imagined. His was a mind which held

innumerable ideas in solution, rather than crystallized thought. But it was all full of inspiration and wonder. I do not think that one felt him to be a guide so much as a prophet, a sayer of profound and illuminating sayings. He seemed to discern and to indicate, to use his own words, "the unseen greatness of life." One felt that he had not found life an easy business, and it was one of his constant sayings that whatever life was meant to be, it was not meant to be that; but one perceived that he had found experience to be a treasure-house full of strange, august, and beautiful things, with the light of revelation shining through it all. "Life is a sacrifice first, and then a miracle," he said once; and it had been so with him.

His personal influence then, in those days, was very great. He never denied himself, never took less than the full trouble he could to answer a question or to meet a difficulty. He gave himself prodigally, and welcomed a disciple with no sort of superiority, but as a fellow-inquirer. He did not claim any deference, and he did not aim at agreement. He just cast the glow of his burning mind on to any subject propounded; and this was part of his charm, that his range was unexpectedly wide, and that no question was too trivial for

him to debate. If the smallest details of domestic life or behaviour came up, one always found that he had devoted earnest thought to the point—"Ah, I have often puzzled over that," he would say. But the result was that one became aware in his presence that no subject was beneath the attention of the philosopher, and that it was possible to infuse the simplest things with the most intricate emotions.

I used to feel that his actual handling of life had sometimes a whimsical and individualistic quality; it was not logical, whatever it was. His intense industry, his absorption in thought, rather disguised the practical value and proportion of things. Deep as his sense was of the unity of life, he did not enter easily into close relations with others. He hardly needed friends, and he did not depend on them. He made his own mind up, swiftly and decisively, and his nature was essentially a solitary one. The schemes he nurtured were not modified by deference to others' views; but this added to rather than detracted from his commanding power; and isolation is the penalty which the prophet has always to pay for his visions.

But apart from all this, which made him a memorable enough figure to all who came

into contact with him, there remains the undoubted fact that he did and does inspire in a peculiar way a great many thinking and feeling minds, which never were in any personal relation with him; and it must be frankly confessed that he was not by instinct and nature a writer, *par excellence*. I do not think that his style, generally speaking, is an attractive one. It is not a luminous or a convincing style; it has little individual colour; it does not lead one clearly and logically to a point. His language was eclectic and even wanting in grandeur; and it is never a harmonious style. In his teaching he pressed rather sharply, and even fancifully, on tense and construction: he did not sympathize with the rhetorical uses of words. Language was to him rather as a chariot in which he drove, than a sword which he wielded. But he was an utterer of profound and fertile sayings—the sort of sentences which germinate and bud and bear fruit in the mind; and though his writings seem to me often deliberately to lack the charm of his speech—the irony, the humour, the radiant sweep of thought—yet they preserve the gnomic, the oracular quality; and it is this which makes them inspiring. There are many minds which by instinct and training have no great taste for logical pro-

gression; what they are on the look out for is fruitful energy and vivid principle; and Westcott's writings are full of these qualities. In these days, when the scientific method is applied to everything, the grasp of a problem is a severe intellectual exercise, and the result is a sense of bewilderment and discouragement in minds not equipped for mental gymnastic. But Westcott was rather on the side of poetical apprehension—his mind was of a poetical order—and he had a supreme power of giving emphasis and significance to enthusiasm, of lifting humble problems into higher air, of touching with nobility and emotion the plainest issues of life. He showed that a man could hold truth and live truth, without necessarily understanding it in all its bearings; and the sense of profound mystery, which he felt, not bewilderingly but inspiringly, was in itself a fine protest against the cynical and scientific tyranny with which religious thought was menaced more perhaps in the days of his prime than is the case now.

And then again, it was a relief to find a man, who treated religious problems not in a technical and theological method only, but with a wider philosophical application. His theology did not confine itself to a narrow channel, but overflowed freely into life. It

was his one preoccupation, to connect all knowledge and speculation with life. Man's first duty, in his mind, was to live. Religion, theology, knowledge, were not regions into which a man might withdraw, to muse and contemplate, but armouries of weapons which could be used to live life more intensely and vividly. And thus the one thought to which all his work and speculation turned was the thought of the corporate solidarity of life. He held that a man could not, even if he would, live life on individual lines ; that his existence was all intimately bound up by chains, both seen and unseen, with every other existence, every form of conscious life and energy under the sun. It was all one immense manifestation of God and Love. It had risen, glowing with life and fervour, out of the abyss, by the creative Will ; and when the time was ripe, when man had struggled upwards to a sense of duty and high destiny, the Christian revelation,—the Incarnation of Very God, the Divine Life of the Saviour, the Passion and the Resurrection,—rose like a star upon the world, drawing into itself and consummating all the highest hopes and most sacred visions of humanity. That, and that alone, gave significance and certainty to faiths which apart from that must be vague and dim.

And here, I think, lay Westcott's great power and the fullness of his message. He was not a man who had selected timidly a little portion of life, and fenced it in from the wider world. He touched life at many points, in art, in history, in science, in literature. He had a mind open to a hundred influences and ideas. All this was refreshed and animated and brought into connection by the central thought of man's Redemption. The only thing he could not bear, was the crude conclusiveness of imperfect human knowledge. There were avenues on every side, and a great vista of opening possibilities ahead. One had not perceived or grasped the complete significance of all. But life could be harmonized and interpreted in the light of Faith ; and the dawn of Truth made perfect was yet far-off over dim lands and unexplored seas. The only treachery was to be slothful, or sensual, or indifferent, or uninterested, or faint-hearted. To live life, to share love, to feel its vastness, that was the pilgrim's task.

It is this, I apprehend, which constitutes Westcott's appeal to the heart and mind—his width of vision, his eagerness for experience. He showed clearly enough that men need not fear uncertainty or unintelligibility ; it was this which made the poetry of Browning so con-

genial to him, in its acceptance of all that is incomplete as a sign and earnest of heavenly completeness. Something of Westcott's fine zest for life, his eager appetite for difficulty, his high courage, his rapturous hope, escapes from him on page after page of his writings. He testified with all his might against contentment with material comfort, limited horizons, smug complacencies, amiable conventions. He shames one out of acquiescence in low and sordid ideals ; he brings one face to face with stainless energy and noble hopes. In this he is a true prophet.

I think of him in a similitude as of a man who holds a gem in his hand ; it seems a small thing enough, that little drop of crystallized stone—but look nearer, and it is full of a luminous depth of light, and in that narrow space there is the body of heaven in its clearness !

A. C. BENSON.

*The Old Lodge,
Magdalene College, Cambridge.*

Sept. 18, 1911.

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LIST OF BISHOP WESTCOTT'S BOOKS FROM WHICH
QUOTATIONS HAVE BEEN MADE.

Christian Aspects of Life.
Christian Life, The.
Christus Consummator.
Historic Faith, The.
Gospel of the Resurrection.
Lessons from Work.
Revelation of the Father.
Revelation of the Risen Lord.
Peterborough Sermons.
Social Aspects of Christianity.
Thoughts on Revelation and Life.
Victory of the Cross, The.

NOTE.—After each quotation there will be found a reference to book and page, though it is feared that in the case of newer editions than those which have been copied from some references as to page may be misleading.

A. W.

DAILY READINGS
FROM THE
WORKS OF BISHOP WESTCOTT

Advent Sunday

We are in an attitude of expectancy, and in this respect it is of the utmost importance that we should keep our brightest hopes fresh, and neither dissemble the sorrows of life, nor surrender the least of the divine promises. . . .

We walk by faith, not by sight. But the reality, the intensity of our expectancy must not hide from us the reality of our attainment. If the appearance of CHRIST is *future*, fellowship with Him and with His people is *present*.
—*Christus Consummator*, p. 53.

First Monday in Advent

"I believe in one LORD JESUS CHRIST . . . Who shall come again with glory." That is our profession, but do we attach any real significance to the words? Do we not rather assume that all things will go on as they have gone on for eighteen hundred years? And yet are not these centuries as full of divine warnings, of signs of judgement, of movements towards the kingdom of heaven, as the ages which preceded the first Advent? Without hasting, without resting, let us move forward with our faces towards the light, to meet the LORD. *In your patience ye shall win your souls*, here is His promise.—*Revelation of the Father*, p. 26.

First Tuesday in Advent

To all of us the call comes to-day through the voices of the past, to do our part in fulfilling GOD's counsel of love. . . . CHRIST on the FATHER's throne is the pledge of victory. So may we, in times of light and of darkness—when we welcome signs of repentance and faith, and when we look upon sin and misery apparently incurable—recall the words of the LORD which confirm every thanksgiving and calm every fear, *I came that they might have life*.—*Lessons from Work*, p. 301.

First Wednesday in Advent

We cannot remove the conditions under which our work is to be done, but we can transform them. They are the elements out of which we must build the temples wherein we serve. In one sense GOD gives nothing, while in another He gives all things. He requires us, that is, to make His Gifts our own, by using the power which He inspires. Not all at once, and not as we should have expected, and not without many delays, does that which indeed is ours become ours.—*Social Aspects of Christianity*, p. 202.

First Thursday in Advent

We must make it clear that the notes of the Christian Society are righteousness, peace, joy. This is the subject which I wish to commend to your meditation and your prayers this Advent Season. . . . If the work to which we look were to be wrought by human power, I should not dare to speak. But it is the work of GOD. He is pleased to work through us, but He Himself works. The righteousness, the peace, the joy, which we are charged to make our own, and to bring to the world, are in the HOLY GHOST.—*Social Aspects of Christianity*, p. 97.

First Friday in Advent

The vision of the Apocalypse is for us also. Beyond these crowded thoroughfares which bewilder us, these crushing palaces of commerce which overwhelm us, this sordid glare which dazzles and saddens us, rises before the believer the Holy City, pure and still. There is no Temple there—that is the symbol at once of religious fellowship and religious separation—for *the LORD GOD Almighty is the Temple thereof, and the Lamb*. . . . That is the end. Meanwhile till the end comes, and that the end may come, we must all so labour that our own nation may be enabled to bring her gift made fit for the Master's Presence—through the harmonious ministry of every class, and every citizen.—*Social Aspects of Christianity*, pp. 47, 48.

First Saturday in Advent

A people cannot live without an ideal. Wealth, power, and pleasure cannot supply an ideal. But the Bible not only offers us an ideal of service, and sympathy, and fellowship, of love to GOD and man, which answers to the noblest aspirations of all men, but also supplies us with a motive to seek it, and a power to approach it—the sense of CHRIST's love for us, and the sense of CHRIST's Presence.—*Lessons from Work*, p. 140.

Second Sunday in Advent

The study of Holy Scripture must be systematic. . . . And in making your plans for reading aim rather at securing perfect regularity than at covering a large field. Fix your reading, I would say, at half the amount which your fresh zeal suggests. Few comparatively know what is meant by the accumulated result of the work of half an hour, or of the quiet meditation on three or four verses, every day throughout the year.—*Lessons from Work*, p. 128.

Second Monday in Advent

Our English Church represents in its origin, and in its growth, the study of the Bible. In the study of the Bible lies the hope of its future. . . . There is much discussion about the Bible, but, as I fear, little knowledge of it. We are curious to inquire—and it is a reasonable curiosity—when this book and that was written ; but we are contented to be ignorant of what this book or that contains. . . . Such failures, such neglects, seal the very springs of life. They deprive us of the remedies for our urgent distresses.—*Lessons from Work*, p. 138.

Second Tuesday in Advent

The Biblical critic approaches the Scriptures from their literary side by the same methods as he would approach any other ancient writings, if with more scrupulous care, and a more present sense of his responsibility. He examines their history with the frankest study of all available evidence, external and internal ; he determines their interpretation with a watchful regard to the circumstances under which they were composed ; he sees in them (in a word) a true monument of human experience, through which the Spirit of God spake, and still speaks to men.—*Lessons from Work*, p. 177.

Second Wednesday in Advent

In our present life we may not be able to do more by the most strenuous and devoted toil than gain some small fragments from the infinite Treasures of the Divine Knowledge ; still the concentration of our souls upon the lovely Vision of Truth, the occupation of our various faculties in lofty inquiries, the very ambition with which we rise above our actual powers, is in itself fruitful in blessing, and fits us better for the reception of wisdom hereafter, at some later stage of existence.—*Lessons from Work*, p. 98.

Second Thursday in Advent

I invite you to the noblest work in which man can use his reason. When the opportunity of study exists, no privilege can be greater than that of quietly reflecting on the mysteries, the revelations of the Truth of God. It is as perilous to be light of faith as it is to be self-contained and self-reliant. And we have the power of a Divine Communion, we are not alone.—*Lessons from Work*, p. 88.

Second Friday in Advent

Those who are "in CHRIST" are bound to serve GOD with their whole being: with their intellect no less than with their heart, and their strength and their substance. They are distinguished from others, not by any difference in the strenuousness of their labours, but by their motive and their aim. For them all that falls within human observation is a potential parable of spiritual realities, through which a fresh vision may be gained of the glory of GOD. They will be the keenest of men to watch for the dawn of new ideas. For them there can be no despondency and no indifference. They bring to the LORD the first-fruits of all that He has lent to them, and commit their gains to His keeping.—*Christian Aspects of Life*, p. 32.

Second Saturday in Advent

If we were to listen to some, we might suppose that Faith is the portion of childhood and old age—an infirmity of the weak and ignorant. And yet if we will be honest with ourselves we shall confess that there is nothing great and noble in the world, nothing which calls forth the admiration and the love of men, which is not sealed with the sign of Faith.—*The Historic Faith*, p. 10.

Third Sunday in Advent

There is, we must all have felt, a singular personality in the language of the Bible. . . . We hear in the Scriptures the living voices of living men speaking to ourselves. Phrases of the Bible startle us by their direct application to our own wants, by their clear revelation of our own thoughts ; they cling, as it were, to us ; they reach where no friend's voice could reach. They stay even where the counsel of love could find no entrance.—*Lessons from Work*, p. 157.

Third Monday in Advent

I cannot *look for another* when the Presence of the risen CHRIST is revealed over the world. . . . It cannot be but that conflicts of party politics should continue. It cannot but be that we should find ourselves busily engrossed in details. It cannot but be that our souls should be wounded by griefs which we cannot remove. For this very reason it is well that we should look from time to time to the foundation and issues, to the nature and sanctions of a nation's life and a nation's work as seen through the teachings of our Faith. In that lofty prospect all Christians will recognize the one Divine, if distant, goal of all their efforts.—*Some Aspects of Christianity*, p. 46.

Third Tuesday in Advent

Not only is our message the revelation of a personal Saviour, but we deliver it as fellow-workers with a Personal Paraclete. The issue of the conflict on which we are engaged does not depend upon our own powers. It is the Spirit, not we, who convicts the world; yet we on our part cannot but speak the things which we have seen and heard. We speak to the ear, but the Spirit speaks to the soul.—*Lessons from Work*, p. 192.

Third Wednesday in Advent

EMBER DAY

We are not placed in the world to essay the vain task of creating humanity afresh. Our part is to learn its tendencies, its capacities, its position, its destiny, and in the strength and by the light of the Incarnation to strive un-restingly to bring it a little nearer to its goal. Our aim will be, by the grace of GOD, not simply to relieve distress, but to render relief unnecessary; not to free ourselves from the burden of anxiety by abdicating our heritage, but to use it with thoughtful solicitude for the common weal; to make the conditions of labour for every fellow man such that he may discharge his office for the family, the nation, the race, and in the effort feel the joy of an accepted Sacrifice.—*Social Aspects of Christianity*, p. 115.

Third Thursday in Advent

If there be change in the efficacy of our appeals and our ministry it is from ourselves. Not one promise to the Church has been revoked, not one gift has been annulled. *Make disciples of all nations, Receive the HOLY GHOST, I am with you all the days*, are still words of a living Saviour, spoken once, and spoken always. The slackness of our own energy is alone able to hinder the progress of His triumph.—*Lessons from Work*, p. 201.

Third Friday in Advent

EMBER DAY

Brethren, pray for us, is the thrice-repeated Apostolic charge from the midst of the conflict with heathenism. Missions in their fulfilment are of His support. The command to offer such entreaties, such intercessions, is the assurance that they will be heard. We, no less than the earliest disciples, are servants of a speaking and acting LORD.—*Lessons from Work*, p. 200.

Third Saturday in Advent

EMBER DAY

We trust our prayers to the absolute love of GOD, sure at least of this—that no effort will be lost which is consecrated to Him; sure that the good seed which is watered with tears will hereafter bring gladness to the reaper's heart; sure that, if we pray to Him, the LORD of the harvest will send forth His labourers, some, as it must be, for the toil of patient waiting, and some for the toil of thankful ingathering.—*Lessons from Work*, p. 210.

Fourth Sunday in Advent

The fullness of the Catholic Church must be completed in many ways: there is thus within our attainment the rest of patient confidence, even when we cannot receive the rest of present insight, for we can each see little of the glorious whole which yet we must labour to acknowledge in its infinite and unimaginable splendour.—*Lessons from Work*, p. 211.

Fourth Monday in Advent

Outwardly men's expectations were disappointed at the coming of CHRIST. The LORD "came," but not as superficial students of the prophets looked for His coming. None the less, the message of the Incarnation and the Resurrection, ratified by the fall of the Holy City, brought with it, by slow and necessary action, the changes which man has anticipated in another form. So will it be with each fuller apprehension of His nature, and His work—with each fresh coming. So will it be now.—*Christian Aspects of Life*, p. 18.

Fourth Tuesday in Advent

The Incarnation justifies the loftiest ideas we can shape of the destiny of finite being. It supplies unfailing inspiration for all personal and social effort. It offers to us two fundamental thoughts unimagined before—the thought of the inherent value of each man as man, and the thought of the social destination of all men.—*Christian Aspects of Life*, p. 8.

Fourth Wednesday in Advent

The fact that we have been enabled through recent researches to realize more completely than former generations CHRIST'S historical environment does not in any way lessen the majesty of the Gospels, but rather leads us to recognize the hidden glories of common life.—*Christian Aspects of Life*, p. 28.

Fourth Thursday in Advent

Thus the fullness and the exhaustion of hope met at the epoch of CHRIST'S coming. The hope of an external deliverance, which had been gradually moulded through a long history, was waiting its fulfilment. The hope which man had formed of working out his own way to truth and freedom well-nigh quenched. Old forms of belief, old modes of government were passing away. It was felt that the "world's great age" was even then to begin anew.—*The Gospel of the Resurrection*, p. 94.

Fourth Friday in Advent

The lessons of the Passion and the Resurrection have to a large extent entered into the common thought of the world ; the lesson of the Incarnation, as showing the primal purpose of GOD, has yet to be mastered.—*Lessons from Work*, p. 55.

Christmas Eve

The Mother of the LORD had received that direct, personal, living revelation of the purpose and working of GOD which none other could have. She had acknowledged in the *Magnificat* the salvation which He had prepared for her through His people ; she might well seem to have been lifted up far above the necessity of any later teaching ; but, when the simple shepherds told their story (a faint echo, as we might think, of what she knew), she kept all these things, pondering them in her heart.—*Christus Consummator*, p. 85.

Christmas Day

No one can hold with an intelligent grasp the central truth of our Faith, that *the Word became Flesh*, without feeling that it includes the unity and the consecration of the race, without feeling that it has power, not only to console, but also to animate, to inspire, and to guide.—*Gospel of the Resurrection.*

S. Stephen's Day

What CHRIST's first martyr did, in the strength and after the pattern of CHRIST, that by His strength we too may do. And may He, day by day, teach us to do it more and more perfectly. In the midst of our common duties may we look heavenwards, and GOD will give us work to do for Him; in the midst of our common trials may we look heavenwards, and GOD will reveal His SON to us in clearer form and lovelier beauty.—*Peterborough Sermons*, p. 345.

S. John's Day

Waiting, as we must recognize and remember, is a sacrifice of self, a real martyrdom, no less than working. S. John by his long life, as truly as S. James by his early death, drank of the LORD's cup and shared in the LORD's Baptism, according to His own words. To win the soul in patience, to bear the trial of delays, to watch for the dawn through the chill hours which precede it; to keep fresh and unsullied the great hope that CHRIST will come, without presuming to decide the fashion of His coming, is a witness to the powers of the unseen world which the Spirit of GOD alone can make possible.—*Revelation of the Risen LORD*, p. 149.

Holy Innocents' Day

It does not appear to us how the sufferings of the Innocents furthered the works of CHRIST. Their sacrifice may have calmed the fears of a dying tyrant, but we are sure they did glorify God by their deaths. The lesson is one to be pondered. Perhaps we cannot see how our particular cross comes from GOD; yet it is not unlikely that there is in this, as in that, some hidden virtue—CHRIST is ever drawing us to Himself by means which we know not. He comes to us, disguised as the herald of disappointment, of loss, of bereavement. He seems to leave us, to depart, as it were, to some distant Egypt, while death lingers in His place. And in all this He may be preparing us for Himself.—*Peterborough Sermons*, p. 354.

December 29

The fact that *the Word became Flesh* places CHRIST's work of redemption and consummation in connection with all nature. We are beginning to learn how closely man is united on one side with the material creation of which he is the representative and crown. This truth underlies the Scriptural view of the beginning and the end of things.—*Lessons from Work*, p. 43.

December 30

Defeat will lose its bitterness, and sorrow will lose its sting, if we know that CHRIST is with us *all the days*—all the days, even when we are most tempted to forget Him in the brightness of human joy, or to doubt His nearness in the solitude of our bereavement.—*Revelation of the Risen LORD*, p. 162.

December 31

We know each, how, as life goes on, its stream grows stained and turbid. Dark memories from distant years come unbidden, and mingle with its current. We cannot stay the source, once opened. And for the infinite future is there no release, no restoration, no purifying power? Must we for ever carry with us not only the impress of the past, but also that ever-springing fount of sorrow, if not of sin, which lies in the bitter recollection of good neglected or evil done? The answer comes to us from the Cross and from the Sepulchre: *Beloved, now are we the sons of GOD, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.*—*The Christian Life*, p. 37.

The Circumcision

If we reflect that what we are called upon to offer to God is nothing less than ourselves, our souls and bodies, it must at once be seen that in that perfect, holy, living Sacrifice is included every element of character, of endowment, of circumstance, by which each one of us is made to differ from others.— *The Christian Life*, p. 21.

January 2

Science has no answer to the questions which we cannot silence : What ? Whence ? Whither ? Increased command over the forces of nature gives in itself no promise of increased happiness for mankind. We must look elsewhere than to physical discovery for our ideal of man, and for the means of reaching it. And here the Gospel does not fail us. It has resources to meet the necessities of the present age, as it had to meet the dissolution of the Old World.—*Christian Aspects of Life*, p. 15.

January 3

We must, then, set forth afresh the sovereign truth of fellowship with the FATHER, in CHRIST, if we are to offer a Gospel which uses and satisfies the aspirations of our age. Each word is of critical importance. Up to the time of the Advent, GOD had been continuously more and more withdrawn from His people. At last there was *no Prophet more*. Then CHRIST came—in His FATHER'S, *the* FATHER'S Name—and restored the fullness of intercourse between GOD and man.—*Lessons from Work*, p. 52.

January 4

I came, the LORD said, *that men may have life*. The Life of the one SON is, by His early Life and Passion, made according to GOD's primal will, the life of the many sons. The new life corresponds with the new birth. Both are alike natural and supernatural.—*Lessons from Work*, p. 51.

January 5

The Christian Faith connects us with all nature, and it reaches also to all life. This thought of fellowship with the FATHER in CHRIST, which places us in living connection with all that is, gives a new dignity and meaning to all that we think, and say, and do. It places, as it were, *As unto the LORD* over our meditations, our labours, our amusements. Each day as it passes is not only a fragment of a temporal life, but also an element in an eternal life, which is beyond time.—*Lessons from Work*, p. 44.

The Epiphany

Egypt and Persia, and Greece and Rome, all that was greatest outside the Jewish nation, as well as Israel itself, ministered to the foundation of that kingdom of CHRIST of which we are citizens. For long ages the heathen nations appeared to be left alone, and yet they were not alone. The Bible itself enshrines treasures which they gathered. And we can well believe that the same law holds good still beyond the limits of Christendom. . . . The races of the Far East, we can hardly doubt, will in their season lay open fresh depths in the Gospel which we are unfitted to discover.—*Lessons from Work*, p. 155.

First Monday after Epiphany

Only let us be faithful to the ministry we have received, without attempting to estimate its value or measure its efficacy ; only let us be sure that religion is the consecration of our whole nature . . . ; only let us come to God, such as we are, bowed down, it may be, with the burden of toil or care, without the opportunity, as it seems, of preparing an offering for His acceptance, and He will purify and hallow all that we lay before Him.—*The Christian Life*, p. 22.

First Tuesday after Epiphany

Faith is, then, in every age, under all circumstances, that by which man lays hold on the *realities* which underlie the changeful appearance of things, and gives substance to hope ; that by which he enters into actual communion with the powers of the unseen world, and brings their manifestation to a sovereign test. It is the harmony of reason, and feeling, and purpose. It is thought illumined by emotion and concentrated by will.—*The Historic Truth*, p. 7.

First Wednesday after Epiphany

We are called, then, in CHRIST to bring to God our whole selves. This, and nothing less than this, is our rational service. And if so our religion will be as manifold and as personal as our lives, active now through this gift, now through that, and hallowing with the Cross all that is truly human. — *The Christian Life*, p. 23.

First Thursday after Epiphany

Whatever may be our capacities and endowments, due, as the case may be, to our birth, our years, our position, our country, they may be all consecrated through him Who lived perfectly, Who lived representatively, the life of which we live a little fragment. Whatever may be our failures, our negligences, our ignorances, they may be all done away in Him Who bore the sin of the world, and took it away by bearing it. — *The Historic Faith*, p. 66.

First Friday after Epiphany

Life, then, we can see . . . is the opportunity of the individual to win for GOD, by GOD's help, that which lies within his reach ; to accomplish, on a scale little or great, the destiny of humanity as it has been committed to him ; to consecrate (it may be) splendid wealth to common service ; to transfigure sordid cares by a divine vision ; to rise to the truth of the Incarnation as the revelation of the purpose of the FATHER for the world which He made.—*Social Aspects of Christianity*, Preface, p. vii.

First Saturday after Epiphany

If under one aspect CHRIST's earthly life was a life of humiliation, we must remember that even in this He manifested His glory to those who had eyes to see that the cloud which veiled it came from man's weakness and man's unbelief—that never for one moment did He cease to be the SON of GOD, through Whom all things were made, and in Whom all things were life.—*The Historic Faith*, p. 60.

First Sunday after Epiphany

CHRIST was born poor ; He was subject to His parents : step by step He increased in wisdom and stature, and in favour with God and man. . . . CHRIST lived that humble life in order to show us that all life is potentially divine. The various forms of life do not differ in their inherent capacity for spiritual progress, but in the opportunities for its manifestation ; and if we look to CHRIST He will bring into one the manifold fragments out of which our lives are built.—*The Christian Life*, p. 33.

Second Monday after Epiphany

Each one of us has a work to do in that infinite kingdom of GOD which is opened to our entrance. Each one of us is charged in his measure to hasten the full revelation of its glory. We look through the temporal to the eternal ; but, for the present, we have to live our little lives under the conditions of earth. . . . We are alone, and yet not alone, for there also CHRIST is with us, CHRIST the Fulfiller, to bring to its true perfection the fragment of service which answers to our powers.—*Christus Consummator*, pp. 67, 68.

Second Tuesday after Epiphany

With bowed heads and open hearts may we offer ourselves—we can do no more, and we dare do no less—to the action of His love, in and for which He created us. For us the nobility of freedom lies in the sense of dependence. For us the fullness of strength lies in the simplicity of faith.—*Christus Consummator*, p. 110.

Second Wednesday after Epiphany

As the Bible speaks to us all severally, and so claims our individual service, it speaks to us also at each crisis of our spiritual growth. How often it happens that a great sorrow, or a great joy, or the slow passage of years makes sayings clear which were dark before. And besides all this, there is a natural progress in our understanding the Scriptures. Some things we can see when we are children; some things are open to us in maturer years; some things remain mysteries to the end.—*Lessons from Work*, p. 158.

Second Thursday after Epiphany

From the first book of the Bible to the last, in the Book of Genesis no less than in the Book of the Revelation, man is seen in direct communion with GOD. However different the *idea* of GOD may be, which is presented in the different books of Scripture, varying from the rude and limited conception of the patriarchs to the perfect revelation in the Person of the LORD, in this *apprehension* of it there is no variation.—*Lessons from Work*, p. 159.

Second Friday after Epiphany

We are all tempted to look to CHRIST as He has been recognized in some other circumstances than *our own* . . . forgetting that He is revealing Himself to us now, showing to us under the actual conditions of our present life fresh gifts and energies and hopes of our common nature which He has wholly consecrated ; and that the text of our faith is that we discern Him, as He shows Himself, *not* to others, but *to us*.—*The Historic Faith*, p. 64.

Second Saturday after Epiphany

Every age which is moved by the Spirit of GOD feels keenly the searching, chastening power of that Divine Presence. "He that is near Me," the LORD is reported to have said, "is near Fire." And we cannot hope to enjoy the splendour of a fuller, purer light without enduring the pain which necessarily comes from the removal of the veils by which it was obscured. Gain through apparent loss ; victory through momentary defeat ; the energy of a new life through pangs of travail—such has ever been the law of spiritual progress.—*Christus Consummator*, p. 1.

Second Sunday after Epiphany

CHRIST meets each age, and each believer,
according to their capacities and their wants.
—*Lessons from Work*, p. 69.

Third Monday after Epiphany

The change of water into wine at the marriage feast has always been rightly felt to be a true symbol of CHRIST's whole work. In that first act of sovereign power, ministering to the fullness of man's natural joy, and not to the extremity of his sorrow only, He manifested forth His glory, and the brightness of the glory still rests upon the earth. . . . Now in one way, and now in another, CHRIST reveals His Presence all the days to the end of time, changing want into abundance, and using His love to satisfy and elevate our whole nature ; but not until the fitting hour—that His disciples may believe on Him.—*Peterborough Sermons*, p. 247.

Third Tuesday after Epiphany

The two characteristic names which miracles bear in S. John's Gospel mark distinctly the relations in which they stand to the general course of the divine government. They are, as he records again and again, *signs*, and they are *works*. . . . They are signs, for they make us feel the mysteries which underlie the visible order ; they are works, for they make us feel that this spiritual value is the attribute of all we see, and feel, and think.—*Peterborough Sermons*, p. 246.

Third Wednesday after Epiphany

Thanks be to GOD, the teaching of the family is still left to us in England, rich in gracious lessons of authority, and reverence, and service. The ties of the family are still held sacred by popular sentiment. So may we study them, while there is yet time, study them in the light of GOD'S Presence ; and we shall need no other preparation for the greater offices of life, no other pledge that for these also the *FATHER from Whom every family in heaven and earth is named* will give us the strength which we need.—*Social Aspects of Christianity*, p. 32.

Third Thursday after Epiphany

IN CHRIST all men are brethren. The phrase has become a commonplace before its meaning has been grasped. For our relation one to another does not depend on any remote descent ; it is not perilled by any possible discovery as to the origin or the antiquity of man ; it is not bound by the conditions of outward life ; it is not measured by the course of days and years ; it is not closed by death. The brotherhood of men seen in CHRIST is a question not of genealogy but of being. It rests upon the present and abiding Fatherhood of GOD, Who in His SON has taken our common nature to Himself.—*Social Aspects of Christianity*, p. 9.

Third Friday after Epiphany

CHRIST came to deal with the whole of life, with thought, action, feeling, with life in its largest and noblest forms, with life in every phase of its progressive activity. He came to bring a message to the strong, and the wealthy, and the gay, as well as to the weary and heavy-laden. He came to found a kingdom into which the *kings of the earth should bring their glory*. And for us, that kingdom, the kingdom of heaven, the kingdom of GOD, the kingdom of the Son of Man, is a present reality.—*Social Aspects of Christianity*, p. 89.

Third Saturday after Epiphany

The kingdom of GOD is *righteousness and peace and joy in the HOLY GHOST*. It is the social incorporation of a spirit which penetrates and hallows every region of human activity, of a spirit which consecrates for the common service every variety of heritage and endowment, which combines in a harmonious union the manifold energies of enterprise, which crowns every faithful servant with a blessedness which none can take away or disturb.—*Social Aspects of Christianity*, p. 90.

Third Sunday after Epiphany

To find the purpose of GOD about us, in the world and in men, and to offer ourselves without reserve for its accomplishment, that is the rule of CHRIST which He will enable us to obey; that is the measure of the authority which He designs us to exercise in the divine order. And it is a rule for all, a rule of infinite peace, and of infinite gladness.—*Social Aspects of Christianity*, p. 172.

Fourth Monday after Epiphany

I believe that if we are to do our work we must learn to think, not only of the redemption of man, but also of the divine accomplishment of the divine purpose for all that GOD made. . . . We must dare, in other words, to look beyond CHRIST the Consoler to CHRIST the Fulfiller. *CHRISTUS Consolator* (let us thank GOD for the revelation which leaves no trial of man unnoticed and unsoothed) leads us to *CHRISTUS Consummator*. — *Christus Consummator*, p. 12.

Fourth Tuesday after Epiphany

The examples of the great are shown to us that we may see in them the dangers and the capacities of life portrayed on a scale such that we cannot mistake or misunderstand them. . . . Sacrifice is the secret of all divine service—sacrifice by which we are enabled to offer up that which is frail, temporal, transitory—to receive it back charged with an infinite and eternal being. And the humblest position, the simplest offices also, give scope for the exercise of this heavenly prerogative.—*Peterborough Sermons*, p. 333.

Fourth Wednesday after Epiphany

Faith is a principle of action. There was a time when it was usual to draw a sharp line between religious and worldly things. That time has happily gone by. But perhaps our temptation now is to acquiesce in worldly motives for right-doing: to stop short of the clear confession both to ourselves and to others, that as citizens and workers we take our share in public business, we labour to fulfil our appointed task, *because the love of CHRIST constraineth us.*—*The Historic Faith*, p. 11.

Fourth Thursday after Epiphany

It is by serving that we learn the value and the proportion of our own endowments. The consciousness of a Divine Presence about us, issuing in continual worship, sustains us under the pressure of distracting anxieties. Out of this rises the spirit of reverence, which becomes the perennial source of self-respect by moving us to a thousand little acts of dutiful attention. For such offices of thoughtful ministry do not abuse, but exalt us.—*Social Aspects of Christianity*, p. 171.

Fourth Friday after Epiphany

There is a fundamental difference between heathen and Christian morality. On the one side there is the supreme authority of force, on the other side the supreme authority of service. The force may be intellectual or physical, but he that exercises it provides that his superiority shall be felt and acknowledged. The service may be rendered by one who has the unquestioned prerogative of years or place—by one who is older, or by one who is called to lead—but he who renders it merges every claim to pre-eminence in the unaffected naturalness of his ministry.—*Social Aspects of Christianity*, p. 165.

Fourth Saturday after Epiphany

The example of CHRIST, so far as it is proposed for our imitation, is always the example of patience, of self-surrender, of serving, of suffering. The voice which calms and strengthens us is that voice of prevailing love which establishes its power on tenderness, and its right to teach on humility. *Take My yoke upon you, and learn of Me*, CHRIST said, not because I am irresistible with the plenitude of divine might; not because I am omniscient with the fullness of divine vision; but because *I am meek and lowly in heart: and ye shall find rest unto your souls*.—*Social Aspects of Christianity*, p. 167.

Fourth Sunday after Epiphany

Christianity has not lowered the standard of human dignity. It has raised the standard immeasurably, while it has shown that the highest is within the reach of all. It has opened our eyes to see a glory on the earth, a Divine Presence everywhere about us, while it has written the sentence of transitoriness and corruption over all the objects of sense. It has emphasized the obligation of toil, while it has shown that its painfulness is due to the disorder of our nature.—*Social Aspects of Christianity*, p. 166.

Fifth Monday after Epiphany

There could be no true nation, even as there could be no true family, without wide differences in power, in fortune, in duty, among those who compose it. And the aim of the Christian patriot will not be to obliterate these differences, but to harmonize them in their ripe development by showing that they can minister to the vigour of one life. He will strive, not to confound class with class, but to bind all classes together in their characteristic distinctness, by the consciousness of mutual service.—*Social Aspects of Christianity*, p. 42.

Fifth Tuesday after Epiphany

The Christian patriot will keep the divine and the human elements, in the ruler, separate in thought, while he prays ardently that they may be brought into the truest unison. He will know, and he will help others to know, that the stability of society is assured, when we believe that its structure is not wholly of earth. He will rejoice to teach that reverence is the parent of self-respect and dignity. — *Social Aspects of Christianity*, p. 44.

Fifth Wednesday after Epiphany

The Christian patriot will bend his energies to this above all things, that he may bring to light the social fellowship of his countrymen. He will not tire in urging others to confess in public what home makes clear, that love and not interest is alone able to explain and to guide our conduct—love for something outside us—love for something above us—for something more enduring than ourselves: that self-devotion and not self-assertion is the spring of enduring and beneficent influence. — *Social Aspects of Christianity*, p. 45.

Fifth Thursday after Epiphany

If politics too often sadden and distress us, it is because we do not approach questions of statesmanship with a sense of what men are, of what nations are, of what humanity is, in virtue of the Gospel of the Grace of GOD. . . . The unity of the life in CHRIST cannot fail our hopes. It has to be *recognized*—and not to be *created*.—*Social Aspects of Christianity*, pp. 63, 64.

Fifth Friday after Epiphany

Christianity assumes the existence of an Infinite Personal GOD, and of a finite human will ; it claims also to be miraculous. It takes for granted that miracles are recognized modes of divine action. . . . The essence of Christianity lies in a miracle ; and if it can be shown that a miracle is either impossible or incredible, then all further inquiry into the details of its history is superfluous in a religious point of view.—*The Gospel of the Resurrection*, p. 27.

Fifth Saturday after Epiphany

To affirm that miracles are unnatural is to constitute general laws of observation into a fate superior to GOD, or to deny His personal action. And it must be observed that the denial of His personal action in the physical world involves the denial of His action on the hearts of men ; for there is not the least reason to suppose that what is seen is less immediately dependent upon Him than that which is unseen, or that it can be affirmed beforehand that He is more likely to act on one part of that which He has created than on another.—*The Gospel of the Resurrection*, p. 31.

Fifth Sunday after Epiphany

The possibility of sin is necessarily included in the creation of a finite, free being; for the simplest idea we can form of sin is the finite, setting itself up against the infinite. Selfishness, which exists potentially as soon as self exists, is the ground of all sin. Hence we can see how a perfect finite being may yet be exposed to temptation, for the sense of limitation brings with it the thought (or the possibility of the thought) of passing the limit.—*Gospel of the Resurrection*, p. 143.

Sixth Monday after Epiphany

Nothing can be more false than to say that moral good and moral evil—as distinguished from the *possibility* of good and evil—came into being together. A command implies the possibility of obedience and disobedience ; but obedience is no less real though disobedience in fact never takes place. Love, again, the centre of all social virtues, and truth, the centre of all intellectual virtues, are both wholly independent of the presence of evil in men.—*Gospel of the Resurrection*, p. 144.

Sixth Tuesday after Epiphany

Moreover it must be observed that evil, while it may be the occasion of good, is never transmuted into good. Evil remains evil to the last, in whatever form it may show itself. Sin remains sin ; pain remains pain ; ignorance, so far as it is culpable, remains ignorance ; though sin and pain and ignorance may call forth efforts of love and fortitude and patience.—*Gospel of the Resurrection*, p. 146.

Sixth Wednesday after Epiphany

It follows, then, that sin—moral evil as involving the action of will—is in fact something wholly foreign to human nature; that in its essential character it remains always evil, even when it is the occasion of good . . . that even in society at large its disciplinary power only effects by sacrifice, and imperfectly, what the observance of the true bounds of nature would effect perfectly. It is, then, a foreign element in our nature, and absolutely abhorrent from our proper destiny. But it is also, as far as reason can trace, permanent.—*Gospel of the Resurrection*, p. 147.

Sixth Thursday after Epiphany

It is this fact (of permanence) which gives to the idea of sin its most terrible significance. . . . All sin (as such) necessarily involves the idea of suffering to the person who commits it; for selfishness, the final element of sin, is the contrary of love, and therefore when set against Infinite Love must bring the misery of unavailing desire and isolation. . . . And so in any particular case the past sin must still work its full effect in separating the sinner from God, without end, unless some new power be interposed.—*Gospel of the Resurrection*, p. 148.

Sixth Friday after Epiphany

Future punishment is a conclusion of reason, if we grant the future continuance of our personality. The mystery which reason cannot of itself apprehend is that this punishment can be stayed. Thus if we approach the subject from this side, it is the forgiveness, or rather the "washing away" of sins, and not their punishment, which is the real subject of Revelation.—*Gospel of the Revelation*, p. 149.

Sixth Saturday after Epiphany

It is idle, and far worse than idle, for us to speculate why the world was not made other than it is. The Christian Faith at least reveals to us a Love as great as our need, and calls out in us love to answer love. Without dissembling the evil which has overspread the world, love will gain, and hold the assurance that what is begun shall be consummated, and *GOD shall be all in all*. In this sense also it is true that *perfect love casteth out fear*.—*Thoughts on Revelation and Life*, p. 243.

Sixth Sunday after Epiphany

As long as we isolate ourselves, and strive to stand apart, peace is impossible. But joy comes—the joy of CHRIST, which no one taketh away—when we are enabled to sympathize in deed and in truth with the purpose of His redeeming love, to apprehend, however feebly and imperfectly, that below the wastes and wearinesses and wickednesses on which we look, enduring beyond all that is of time, subsisting beyond all that is of space, He is the Life in Whom we live. *I came, He said, that they may have life, and may have abundance.*—*Social Aspects of Christianity*, Preface, p. viii.

Seventh Monday after Epiphany

The life, the whole life belongs equally to every part. All that lives lives with the one life. If we know that we share in this we can wait for the revelation of its action. Meanwhile every true human joy is ours; every brother's weakness and sin is ours also. Sympathy in affliction is the pledge of sympathy in triumph. *If we suffer with CHRIST we shall also reign with Him*, sharing His sovereignty over a renovated earth.—*Social Aspects of Christianity*, Preface, xi.

Seventh Tuesday after Epiphany

We can all see in the retrospect of our lives—in the retrospect of the last year or of the last week—what hasty judgements, what ungenerous words, what ill-advised plans would have been avoided if we could have realized at the crisis of decision the eternal bond which underlies our personal differences; if we could have looked forward to the eternal issues which flow from the circumstances of our ordinary intercourse.—*Social Aspects of Christianity*, p. 11.

Seventh Wednesday after Epiphany

We can all see with what access of devotion we should have laboured for the fallen, for the ignorant, for the absent, if we had regarded them in the moments of our depression or weariness as children of our FATHER, inseparable from ourselves. We can all see how our prayers and confessions and thanksgivings would have gained in intensity and meaning if we had felt that the daily record of human sorrows and crimes and labours is not merely a satisfaction of idle curiosity, but a revelation of the movement of a life which reaches every one of us, in its glory, and in its shame.—*Social Aspects of Christianity*, pp. 11, 12.

Seventh Thursday after Epiphany

The existence of evil in its many forms, as self-will, and suffering, and vice, and crime, cannot be gainsaid ; and if this evil belongs to the essence of man *as created*, then there can be no prospect of relief here or hereafter. Sin will propagate sin in inevitable succession, as the greatest of ancient poets sang. . . . And this awful and inexorable rule knows in nature no reversal or repeal. Endless retribution is the plain teaching of that invariable sequence which we call natural law ; effectual forgiveness is the revelation of the Gospel.—*Social Aspects of Christianity*, p. 12.

Seventh Friday after Epiphany

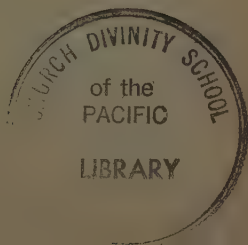
These three thoughts—men are brethren, men are fallen and redeemed, men are incorruptible—stand out before us in the Birth and Death and Resurrection of CHRIST as a solid foundation for the Christian fabric of life. They are in their application absolute and universal. They are confirmed and brought home to us in various ways in the ordinances of the Church.—*Social Aspects of Christianity*, p. 15.

Seventh Saturday after Epiphany

Let us only believe the simple message of the Gospel, the plain utterances of our baptismal creed, or pray with faltering lips for grace to believe them, and we shall know that for the noblest hopes of men, for the fairest constructions of wisdom, for the enduring fabric of society, *none other foundations can be laid than that which is laid, even JESUS CHRIST.*—*Social Aspects of Christianity*, p. 16.

Septuagesima Sunday

The greatest and least objects by which we are surrounded, the sun in its glory, and the stars in their countless multitude, mountains and all hills, fruitful trees and all cedars, beasts and all cattle, worms and feathered fowls, were made by Him Who made us, and they therefore fill a place in His vast counsel of love, and minister to His glory.—*The Historic Faith* p. 38.



Monday after Septuagesima

The Apostles' Creed shows GOD to us as the One GOD, as our Creator, Redeemer, Sanctifier, and we acknowledge under each relation what He has done, is doing, and will do, for us, so that we may gain strength and wisdom for the accomplishment of our duty to Him, to our neighbour, and to ourselves. — *The Historic Faith*, p. 32.

Tuesday after Septuagesima

When we attempt to follow out the main thoughts suggested in the Creed as to our belief in GOD, the FATHER, All Sovereign Creator of heaven and earth, it cannot but be that we find ourselves in danger of being lost in unsearchable mysteries. . . . The action of Providence is so complicated, and on so vast a scale, that in our endeavours to follow it we commonly do no more than isolate a few events from the broad stream of which they are a part.—*The Historic Faith*, p. 45.

Wednesday after Septuagesima

As we learn more of the weakness of our own powers, more of the vastness of history, more of the unvarying forces of nature, God, the All Sovereign, the Creator, seems to be withdrawn further and further from us. . . . And as we realize it, each one in our own life, as we must do, we find ourselves half-unconsciously repeating the prayer which summed up the desire of the old world, *LORD, shew us the FATHER, and it sufficeth us.*—*The Historic Faith*, p. 46.

Thursday after Septuagesima

LORD, shew us the FATHER, and it sufficeth us. Now, as then, the answer to this prayer has been given, the sight has been already granted, though word and revelation be dimly understood, or altogether unregarded. The LORD has said before we speak, *Let not your heart be troubled, neither let it be afraid; believe in GOD, believe also in Me.*—*The Historic Faith*, p. 46.

Friday after Septuagesima

There cannot be any rivalry or opposition between reason and religious faith. They move in regions which are absolutely distinct. When Faith has done her work the work of Reason begins; and conversely the peculiar work of Faith begins at the very spot where the work of Reason is ended. Faith carries the believer forward where Reason acknowledges the bar to its own advance.—*The Historic Faith*, p. 9.

Saturday after Septuagesima

I have been forced by the peculiar circumstances of my work to regard from many sides the difficulties which beset our historic faith. If I know by experience their significance and gravity; if I readily allow that on many points I wish for fuller light, then I claim to be heard when I say without reserve that I have found each region of anxious trial fruitful in blessing; that I have found my devout reverence for every word of the Bible quickened and deepened when I have acknowledged that it demands the exercise of every faculty with which I have been endowed.—*Christus Consummator*, p. 10.

Sexagesima

I will shew him how many things he must suffer for My Name's sake. This is S. Paul's service : to bear the cruelties which he had before inflicted ; to offer himself as a victim, even as he had before made havoc of the Church ; to endure the punishment of S. Stephen, and to fulfil the first martyr's interrupted work. And we can all feel that this is the true measure of the essence of the Christian life. What we can do for another is the test of *power* ; what we can suffer for another is the test of *love*.—*Social Aspects of Christianity*, p. 177.

Monday after Sexagesima

Every one recognizes in himself the two conflicting truths which are expressed in the narrative of the Fall—the power of evil, and the prerogative of personal responsibility. There is, we feel, a “baseness in our blood,” and we feel also that we have embodied the corruption “by our fault, by our own fault, by our own great fault.” The tendency, indeed, is our inheritance, but we have made the issues our own by deed; we are actually, and we know ourselves to be, guilty, enthralled, alienated from GOD.—*Christus Consummator*, p. 117.

Tuesday after Sexagesima

We go back to the divine words in the first chapter of the Bible, *Let us make man in Our image, after Our likeness*; in Our image, to gain Our likeness, that We may find the great charter of Our hope. Man—not *this* man, and *that*—but man in the variety of his development, and in the amplitude of his disciplined powers, was made capable of a fellowship with GOD, . . . and this one humanity, not the personal manhood of an individual, CHRIST took to Himself.—*The Victory of the Cross*, p. 43.

Wednesday after Sexagesima

Man did not lose the image of God by the Fall. His essential nature still remained capable of union with God, but it was burdened and hampered. The Word therefore could still become flesh, but if in His infinite compassion He was pleased to realize this fellowship of the Divine and human, He took to Himself, naturally, if we may so speak, humanity with its immeasurable obligations, life with its untold temptations and sorrows.—*Christus Consummator*, p. 117.

Thursday after Sexagesima

Can we suppose that the highest knowledge, and the highest knowledge alone, is to be gained without effort, without preparation, without discipline, and by a simple act of memory? Must the eye and the hand of the artist be trained through long years to discern and to portray subtle harmonies of form and colour, while that spiritual faculty by which we enter on the unseen may be safely left unexercised till some sudden emergency calls it into play?—*Christus Consummator*, p. 86.

Friday after Sexagesima

The difficulties which press us most sorely are really the discipline through which GOD is teaching us—veiled promises of coming wisdom. We learn through the living lessons of our own experience that the eternal Gospel covers the facts of life—its sorrows, its needs, its joys, its wealth. Through every conflict the Truth is seen in the majesty of its growing vigour.—*Christus Consummator*, p. 15.

Saturday after Sexagesima

All we are required to surrender—childlike prepossessions, venerable types of opinion, partial and impatient hopes, is given back to us in a new revelation of CHRIST, that He is being brought nearer to us, and shown in fresh glory, through the fallings from us, vanishings of sense and earthly things which we had been inclined to identify with Himself.—*Christus Consummator*, p. 11.

Quinquagesima

The power of love is not limited by its personal effects. It goes out upon others with healing virtue. Not only does the mother know no weariness in ministering to her child, but the sympathy of a friend can change the sorrow which it shares. So love kindles love ; and, in the world such as we see it, suffering feeds the purifying flame.—*Christus Consummator*, p. 29.

Monday after Quinquagesima

As we look and look, sending our souls with unwearied, unsatisfied delight through the infinities of time and space, there is, if I may so express myself, offered for our contemplation, first, an *unfolding* through the Divine creative Love, and then an ingathering, an *infolding* through the Divine perfective (or, as it is in fact, redemptive) Love. . . . We see, in short, a supreme harmony underlying all things, which even sin cannot destroy. As yet it is true we see only *in part, through a glass, in a riddle*.—*Christus Consummator*, p. 109.

Shrove Tuesday

If it be true that great duties and little souls do not go well together, it is no less true that little thoughts do not suit little duties. It is in the fulfilment of simple routine that we need more than anywhere the quickening influences of the highest thought; and this, the truth of the Incarnation, an eternal, abiding truth, is able to bring to every Christian.—*Christus Consummator*, p. 94.

Ash Wednesday

No thoughtful person can seriously regard the circumstances of his life without feeling the need of forgiveness, and the need of strengthening. He looks back upon the past, and he sees not only failures, but unnecessary failures. "He has done what he ought not to have done, and he has not done what he ought to have done." He looks forward to the future, and he sees that while the difficulties of duty do not grow less with added years, the freshness of enthusiasm fades away, and the temptation to accept a lower standard of action grows more powerful.—*Christus Consummator*, p. 32.

First Thursday in Lent

As we have learnt a little more clearly with advancing years the grievousness of sin and the perils of life, let us, each in our place, hold fast our confession. Let us draw near with boldness to the throne of grace, giving utterance to every feeling and every wish, that we may receive mercy, receive it as humble suppliants, from the LORD'S free love, and may find—find as unwearied searchers—grace and help in time of need.—*Christus Consummator*, p. 47.

First Friday in Lent

We know that we were made for GOD ; we know that we have been separated from GOD ; we know that we cannot acquiesce in the desolation of that divorce. . . . The sense of this separation makes itself felt in two ways—when we reflect what GOD is, and what we are, we shrink from His Presence, and we confess that we are unworthy to do Him service. At the same time, by a splendid contradiction, we still seek instinctively for some way of access by which we may draw near to Him and for some channel of grace through which our sin-stained tribute may be brought before His throne.—*Christus Consummator*, p. 36.

First Saturday in Lent

If human priests compassed with infirmity could inspire confidence in the worshipper, then CHRIST, if we will lift our eyes to Him, a thousand times more. . . . They could see dimly through earth-born mists something of the real hideousness of evil : He saw it in the undimmed lights of the Divine purity. And he is tenderest (not who has sinned, as is sometimes vainly thought, but) who has known best the power of sin by overcoming it. His love is most watchful who has seen what wrong is in the eyes of GOD.—*Christus Consummator*, p. 44.

First Sunday in Lent

We learn to recognize that perfect sympathy with the tempted belongs only to Him Who has overcome every temptation, and Who therefore has known the full intensity of all. But as we strive to master the lesson, we perceive how sorely we need spiritual support in our efforts towards self-renunciation, in our endeavours to welcome the discipline which God provides for us.—*The Victory of the Cross*, p. 83.

First Monday in Lent

In CHRIST perfect sinlessness gave the power of a perfect estimate of sin. His temptations, His emotions, His prayers, His warnings, His judgements, His agony, show us His complete acceptance of the just, the inevitable, sentence of GOD upon the sin of humanity which He had taken to Himself; and they are at the same time a revelation of GOD's mode of dealing with sin, and of the willing surrender of the Son of Man to His FATHER's discipline.—*The Victory of the Cross*, p. 81.

First Tuesday in Lent

We know that not one day of CHRIST's hidden discipline was fruitless; each marked a fresh advance in the consummation of manhood. So taught, we can feel how the lonely sufferer is still a fellow-worker with Him; how in the stillness of the night-watches a sleepless voice of intercession, unheard by man, but borne to GOD by a surrendered soul, may bring strength to combatants wearied with a doubtful conflict, and how the words, *one soweth and another reapeth*, may find a larger application than we dream of.—*Christus Consummator*, p. 30.

Second Wednesday in Lent

EMBER DAY

Under one aspect our work is our witness ; and under another aspect our witness is our work. What we are seen to be is in many ways the measure of what we can do. We are, we must be, regarded by men, as tests and types of our teaching. They will judge our words by our acts. So far as we appear to acquiesce in falling short of our precepts they will hold that we speak for form's sake.—*Thoughts on Revelation and Life*, p. 169.

Second Thursday in Lent

The call to sacrifice, with the trial and the crown of self-surrender comes to us in many forms. But it does come to all with the same richness of benediction. It comes to us by our own fireside, and it comes to us in business, and in society. . . . We can all obey it, and for the most part we can all evade it. But in each case we know that it has come, and that it has left its trace behind. We are not afterwards what we were before we either welcomed or refused the opportunity for self-denial. We are stronger—or weaker.—*The Victory of the Cross*, p. 34.

Second Friday in Lent**EMBER DAY**

The Christian minister has the strongest motive which a man can have for cultivating, according to his opportunity, every power which he possesses, because he has the noblest object. As messengers, we have a gospel to proclaim, always the same, and always new. As watchmen, we have foes to keep off. As stewards we have treasures to increase by wise forethought, and to dispense with just counsel. That others may wax "riper and stronger" through our service, we must wax riper and stronger ourselves.—*Thoughts on Revelation and Life*, p. 198.

Second Saturday in Lent**EMBER DAY**

The Christian is a competitor in a life-long struggle for an eternal prize. He must strive unweariedly to make all he has, and is, contribute to the harmonious fullness of his powers. He strains forward to an unattainable ideal—conformity to His LORD; he is literally temperate, self-controlled in all things, and not within a narrow range only, for his object is co-extensive with his whole life. His temperance is no monotonous restraint, but an ordered use of every gift which he has received, as part of his sacrifice of himself.—*Lessons from Work*, p. 271.

Second Sunday in Lent

If we can only bear the trial of delay, and accept the judgement which lays bare our true condition, we shall in due time hear in our souls the voice which reveals blessings through trial, and crowns endurance with the fullness of joy: *Great is thy faith, be it unto thee even as thou wilt.*—*The Historic Faith*, p. 14.

Second Monday in Lent

At this season our thoughts are necessarily turned to the problems of suffering and sin. The problems are as old as history, and yet they are ever new. They are new because they are inexhaustible, and as the years go on we are able to see a little further into the mysteries among which we live. Our powers of vision are quickened by the discipline of longer use. . . . For us history stands in the place of prophecy.—*The Victory of the Cross*, p. 1.

Second Tuesday in Lent

We have looked upon suffering, and we have seen that, by the will of GOD, suffering is for fallen man the way to perfection. We cannot indeed with our feeble sight discern how this or that sorrow and shame contributes to the end; but, disciplined in patience, we can leave in the FATHER'S hands the fulfilment of His own law, which we have recognized, and for our part labour to hasten that issue.—*Christus Consummator*, p. 75.

Third Wednesday in Lent

We can clearly perceive how the vicissitudes, the sadnesses, the trials of life, become the springs of its tenderness, and strength, and beauty ; how the stress of the campaign calls out the devotion of him whom we had only known as a self-indulgent loungeur ; how a cry of wrong stirs the spirit of a nation with one resolve ; how a cry of agony is answered by the spontaneous confession of human kinship ; how the truest joys which we have experienced have come when we have had grace to enter more entirely into a sorrow not our own. And where sight fails the virtue of the LORD'S life, made perfect through suffering, guides us still.—*Christus Consummator*, p. 29.

Third Thursday in Lent

Each act of man obviously goes on working after its kind, in the doer, and in his children's children. So is it also with thought and with feeling. The bad thought, once admitted, avenges itself by rising again unbidden and unwelcome. The bad feeling, once indulged in, spreads through the whole character, and gives birth to other like passions. We need not discuss whether the penalty is retributive or reformatory ; it is in the nature of things that it must be paid. That is enough for us.—*The Historic Faith*, p. 182.

Third Friday in Lent

We appear to assume that the Christian way is now smooth and easy, that the call to suffer hardship was a passing voice, that it is no longer necessary to bear the loads of others, or to take up a cross in following CHRIST. We forget the image of S. Paul, that at each moment of his course the believer is an athlete preparing for a supreme effort with perfect self-mastery. Yet while the world lasts it must remain true that sacrifice alone is fruitful.—*Lessons from Work*, p. 277.

Third Saturday in Lent

Our imaginations are dull, but is there one of us who can imagine keener suffering than to see the glory for which we were made, and to feel that we have sacrificed our birthright? How this last coming of CHRIST to judgement shall be accomplished which reveals the world to itself we know not, and it is idle to speculate. But for each one of us death is its symbol. For each one of us that solemn coming which seals our earthly work is in a most real sense the vision of GOD—instantaneous and age-long, the vision, in His light, of ourselves.—*The Historic Faith*, p. 97.

Third Sunday in Lent

Just as our minds wither and waste if they are engrossed by sordid cares, so the thought of GOD in CHRIST enlarges and purifies every faculty which is occupied with it, and lends something of its own nobility to the poorest heart which gives it a welcome. But we must never forget the inexorable law of GOD's love. He gives grace for grace. He gives, as His gifts are turned to service.—*Christus Consummator*, p. 95.

Third Monday in Lent

Selfishness in the accumulation and use of wealth—of wealth of body and mind—will assert its supremacy. We must invoke and receive the new life of God; we must see ourselves and others in connection with the unseen. We must confess and use the powers of the new age; we must appeal to the spiritual, of which all else is a transitory symbol.—*The Victory of the Cross*, p. 108.

Third Tuesday in Lent

We need an energy of spiritual force. The world is full of eager and restless endeavours to better the conditions of life, to bring amusement and knowledge within the reach of all. It is well, but it is not enough. You cannot bring back life to the dead by painting and clothing the corpse. As long as we remain within the region of material and intellectual powers our highest hopes will be doomed to disappointment.—*The Victory of the Cross*, p. 108.

Fourth Wednesday in Lent

Nowhere is greater light thrown upon the method of redemption than when the Evangelist teaches us to see that when CHRIST cast out spirits with a word, and healed all that were sick, the words spoken by Isaiah found their full accomplishment. *Himself took our infirmities, and bare our diseases.* Yes, those signs of physical healing were signs of the law of forgiveness, signs of the energy of divine compassion, the feeling *with*, not simply *for* the ignorant and erring.—*The Victory of the Cross*, p. 65.

Fourth Thursday in Lent

We were made to attain to the Divine likeness; made, that is, as we can see now, to realize each in the narrow sphere of our fragmentary lives, each, according to the measure of our ability, the fact of the Incarnation: to live in the light of that vision of an absolute truth which has been opened to us, to live by the knowledge of GOD, which He places within our reach through the fulfilment of daily duties.—*Christus Consummator*, p. 95.

Fourth Friday in Lent

Nothing has a more direct bearing upon our spiritual life than the devout and patient study of Holy Scripture. Nothing opens richer treasures of wisdom, to every one who trustfully looks for them. Nothing places us in more immediate connection with prophets, Apostles, CHRIST Himself. Nothing enables us to feel more vitally the inexhaustible variety of modes by which GOD is pleased to reveal Himself, and to bring men to a knowledge of the truth—partial indeed, but sufficient for their needs.—*Peterborough Sermons*, p. 131.

Fourth Saturday in Lent

We instinctively turn to the Gospel of S. John for the tenderest words of consolation, and the most definite promises of help. It is from this we have drawn the terms which form the watchwords of our faith. It is in this, we behold the LORD, so far as man may do, in His eternal glory, not only as He *was*, but as He *is*, visiting the world which He has made, from the beginning, even unto the end. Where'er we look, there is an infinite simplicity, and an infinite depth. — *Peterborough Sermons*, pp. 131, 132.

Fourth Sunday in Lent

Man needs not restoration only, but support. He has wants, as well as failures and defects. . . . There is a craving more imperious than that of the perishing body, there is a toil which seems more hopeless than labouring on the stormy lake. Yet even so, that revelation of a spiritual sustenance, of a spiritual help, abides with us. When the heart sinks, and the will fails, the words which once stilled fear have lost none of their power. *It is I, be not afraid.*
—*Peterborough Sermons*, p. 250.

Fourth Monday in Lent

The miracles of CHRIST are *signs* so far as they lead us to look beneath the surface for some deeper revelations of the method and the will of God, to find in that which is earthy and temporal, emblems (I would even say sacraments), of that which is heavenly and eternal, to catch glimpses of the action of that spiritual ministry, the angels ascending and descending upon the Son of Man, which belongs to the New Dispensation. — *Peterborough Sermons*, p. 246.

Fourth Tuesday in Lent

The manifold wisdom of GOD is for all, and it is the duty of all to strive to rise in the apprehension of it. The greater part of our life is occupied in every case with mechanical routine duties, and we need the influence of these great ideas of GOD, and of eternity, of the word, and the truth, to make us feel the capacity of our manhood. We are distracted by many wearying cares, and so come to think that ease and comfort is the end of labour, and we need to look on the solemn Presence of CHRIST moving among us, and lifting us from earth to heaven, or rather, opening heaven about us. — *Peterborough Sermons*, p. 189.

Fifth Wednesday in Lent

We inherit and we use the powers of the Faith, and yet we do not make it visible that we differ from those who do not willingly accept such an inheritance. We do not follow out our belief to its issues, asking ourselves again and again what it is enables us to do, and to bear, and to hope, more than other men ; asking ourselves silently till the answer comes, and then letting the answer be seen in a life which is manifestly swayed by a present consciousness of the unseen and the eternal.—*The Historic Faith*, p. 33.

Fifth Thursday in Lent

We know that the deepest satisfaction comes to us, not when we have by some plausible means escaped a painful duty, an unwelcome office, a thankless ministry, but when we have met the least true call upon our resources, giving of our best simply because our help was needed ; as little shunning difficulties and distresses when they promised no open reward, as seeking them when they presented an opportunity for display. We know that we possess exactly what we use ; we know that our strength is increased by the measure of every trial which we resolutely sustain.—*The Victory of the Cross*, p. 32.

Fifth Friday in Lent

We know that they are happiest who lose themselves in the cares and joys and strivings of others, who render what they have to a common cause ; who, by the energy of sympathy, become inheritors of all the treasures of thought and feeling to which they bring the offering of their own hearts : who have found, in a word, through the teaching of a surrendered life, the power of sacrifice—found that sacrifice alone is fruitful.—*The Victory of the Cross*, p. 33.

Fifth Saturday in Lent

If there were found in CHRIST one trait which belonged to some transitory phase of human growth, to a sect, a class, a nation, an age ; if there were wanting in Him one characteristic which belongs to the essence of humanity ; one virtue which is the peculiar glory of man or woman ; we might then look for another to fulfil the higher type which we should be able to imagine. But as it is, there is nothing which we can add to it without marring the ideal, in which each soul can find the satisfaction of every desire that it would lay open to the light of heaven.—*Christus Consummator*, p. 151.

Passion Sunday

CHRIST, though He was SON, He yet learned obedience, not as if the lesson were forced upon Him by stern necessity, but by choosing, through insight into the FATHER'S will, that self-surrender even to the Death upon the Cross, which was required for the complete reconciliation of man with GOD. And so the absolute union of human nature in its fullest maturity with the Divine, in the one Person of our Creator and Redeemer, was wrought out in the very school of life in which we are trained.
—*Christus Consummator*, p. 26.

Monday in Passion Week

As often as we repeat the words "I believe in JESUS CHRIST," we bear witness to the work of Judaism. We acknowledge how, through long ages, GOD was preparing a people as ministers of His will by the vicissitudes of bondage and victory, of dominion and exile, by isolation and dispersion, by the hard restraints of the Law, and by the spiritual enthusiasm of the prophets; how the hope that was the foundation of the race—that in them all the nations of the earth should be blessed—gained definiteness and power from the changeful fortunes of nearly 2,000 years.—*The Historic Faith*, p. 48.

Tuesday in Passion Week

Abraham, Moses, and Isaiah cover and represent the successive periods of the training of the typical people of GOD; and the combination of these three names is the more remarkable because these only of the old saints are mentioned in the Gospel of S. John by the LORD, or by the Evangelist in connection with Messiah. . . . He helps us to see, no less than S. Paul, how the old Scriptures were written for our learning, opening glimpses of the higher order, and preserving, in permanent and intelligible outlines, the method of GOD's Providence.—*Peterborough Sermons*, pp. 193-4.

Wednesday in Passion Week

The faith of Abraham—the type of all faith which has the promise of blessing—was not a faith in anything which he definitely understood and grasped : it was not at once satisfied ; it was not stationary. It reached forward in ennobling confidence to that which it could not realize ; it grew by exercise, it caught something from the unseen world which was sufficient to show the deeper meaning of life ; it went on from strength to strength, till it passed even into the holiest Presence, and rested in that grace and truth which has been openly made known to all of us.—*Peterborough Sermons*, p. 195.

Thursday in Passion Week

Whosoever shall seek to gain his life shall lose it : but whosoever shall lose his life shall preserve it (or more closely) shall bring it to a new birth. This truth is the central truth of Christianity. Four times in different connections, and with different shades of meaning, the LORD repeated the saying. It was spoken in the first stage of His ministry, and in the last ; and, alone of all His sayings, it finds a place in the record of each Evangelist. So He showed that sacrifice, self-surrender, death, is the beginning, and the course, and the aim, and the essential principle of the higher life.—*The Victory of the Cross*, p. 22.

Friday in Passion Week

Dimly, feebly, imperfectly, we can see how CHRIST Himself, perfected through suffering, has made known to us once for all the meaning and the value of sufferings ; how He has interpreted it as a divine discipline, the provision of a FATHER'S love ; how He has enabled us to perceive that at each step in the progress of life it is an opportunity ; how He has left us to realize "in Him," little by little, the virtue of His work, to fill up on our part *that which is lacking of the afflictions of CHRIST*, in our own sufferings ; not as if His work were incomplete, and ours meritorious, but as being living members of His Body, through which He is pleased to manifest that which He has wrought for men. — *Christus Consummator*, p. 27.

Saturday in Passion Week

CHRIST bore to the uttermost, even to the Cross, the consequences of human sin, and gave His Blood to men as the power of a new life—there lies for the whole race the means of *redemption*. CHRIST showed the FATHER'S love with such persuasiveness of tender mercy as to move every awakened conscience to glad self-surrender—there lies for the whole race the potency of *reconciliation*.—*Christus Consummator*, p. 125.

Palm Sunday

It is a priceless privilege to stand for a time, as we are invited to stand before the Divine Presence, in the attitude of reverent and resolute expectancy: CHRIST Himself is the Teacher, and He will give His blessing to those who wrestle courageously till the day dawns. For we must each win that which He places within our reach—win it by painful and sustained conflict.—*The Victory of the Cross*, p. 5.

Monday in Holy Week

We can see but little, but we can confess that in the events of this Holy Week, crowning the discipline of a holy life, we have an assurance of Divine love, which is adequate for our utmost needs. And more than this—we can confess that it was not a love which simply displayed itself in some self-chosen form, but a love which used every effort and every pang for the accomplishment of that which could not have been gained otherwise. CHRIST died, not to show His love by dying, but to give life to the world.—*The Victory of the Cross*, p. 70.

Tuesday in Holy Week

CHRIST took freely to Himself, in all its essential painfulness, what He took away from others, even to death itself. For death, as we know it now, is no part of the divine order. The passage to a new state which is involved in our transitory constitution might have been as the glad answer of a child to the FATHER'S call. And CHRIST, owing no personal debt, might so have entered on His rest. But He chose death—death with every accompaniment of desolation, even as He came to die.—*The Victory of the Cross*, p. 65.

Wednesday in Holy Week

The way of the LORD is the way of His servants. He lightened the path which they must tread, and showed its end. And so it is, that whenever the example of CHRIST is offered to us in Scripture for our imitation, it is His example in suffering. So far, in His strength, we can follow Him, learning obedience as He learned it, bringing our wills into conformity to the FATHER'S will, and thereby attaining to a wider view of His counsel, in which we can find rest and joy.—*Christus Consummator*, p. 28

Maundy Thursday

In considering what the Creed teaches us as to the earthly work of the LORD, we notice that events which to our eyes appear full of the deepest sorrow and humiliation may yet include at the same time a divine glory hidden from us because we have at present no power to see it. Thus, in the immediate prospect of the betrayal, of the agony, of the Cross—looking at His work accomplished, when Judas had now gone out into the night from the circle of the Twelve, the LORD summed up His judgement of all in the memorable words, *Now is the Son of Man glorified.*—*The Historic Faith*, p. 73.

Good Friday

The confession of the penitent robber is the confession of every awakened soul. *We receive the due reward of our deeds: but this Man hath done nothing amiss.* Here lies the difference between the sufferings of CHRIST and the sufferings of His martyrs. *They* are strong "in Him" to bear that which is not alien from a fallen nature. *He* gathers into one supreme Sacrifice the bitterness of death, the last penalty of sin, knowing all it means, and bearing it as He knows. We, indeed, can see but little, but we can see this—that He alone—the sinless SON of GOD, Who knew perfectly the will and mind of His FATHER, could bring to Him the offering of perfect obedience and perfect sorrow.—*The Victory of the Cross*, p. 68.

Easter Eve

We cannot, indeed, form any conception of the change which shall take place, except so far as it is shown us in the Person of the LORD. Its fulfilment is in another state, and our thoughts are bound by this state.

Faith, or love, or instinct may cross the dark river, but they go alone—reason cannot follow them.—*Gospel of the Resurrection*, p. 155, etc.

Easter Day

If the Resurrection be not true, the basis of Christian morality no less than the basis of Christian theology is gone—the issue cannot be stated too broadly. We are *not* Christians unless we are clear in our confession on this point. To preach the fact of Resurrection was the first function of the Evangelists ; to embody the doctrine of the Resurrection is the great office of the Church ; to learn the meaning of the Resurrection is the task, not of one age only, but of *all*.—*Gospel of the Resurrection*, pp. 7, 8.

Monday in Easter Week

The journey to Emmaus is indeed, both in its apparent sadness and in its final joy, an allegory of many a life. We traverse our appointed path with a sense of a void unfilled, of hopes unsatisfied, of promises withdrawn. The words of encouragement which come to us (often from strange sources) are not sufficient to bring back the assurance which we have lost. Yet happy are we if we open our grief to Him Who indeed knows them better than ourselves: if we keep Him by our side: if we constrain Him to abide with us.—*The Revelation of the Risen Lord*, p. 54.

Tuesday in Easter Week

Christianity deals not only with individuals, but with a society. The Gospel is embodied in a Church. It was necessary, therefore (if we dare so speak), that the risen CHRIST should reveal Himself to the representatives of His future Church, and make clear to them the completeness of His victory over death; that He should, on the one hand show them evidently the nature of their announcement, and that He should, on the other, confirm to them the authority of their commission. This was what He did when He presented Himself on the evening of the first LORD'S Day to the little company gathered together.—*Revelation of the Risen Lord*, p. 62.

Wednesday in Easter Week

The appearances on Easter Day of the risen CHRIST seem to be mainly directed to the creation of an immediate, *present* belief; those which took place afterwards to the establishment of a belief in CHRIST's *future* and abiding Presence. All alike in different ways lay open the reality and the power of the spiritual life. But at first the true *personal* Resurrection of CHRIST in the fullness of Divine power is the one fact which is variously revealed to the *loving*, the *desponding*, and the *doubting*.—*Revelation of the Risen Lord*, p. 18.

Thursday in Easter Week

The earliest scene of the first Easter Day finds not unfrequently a parallel in our own experience. We go, perhaps with costly offerings, to seek the LORD in the sepulchre. Happy shall we be if we welcome the reproof which lifts our thoughts to the realities of a higher world. *Why seek ye the living among the dead? He is not here, He is risen.*—*Revelation of the Risen Lord*, Introduction.

Friday in Easter Week

The love of Mary, which at first hid CHRIST, none the less brought her to Him, and Him to her. He appeared to her first, as we must believe, because she was most conscious of her need of Him. . . . He made Himself known through sympathy. Such is the law of His working. His earliest words to every suffering child of man will always be, *Why weepest thou? Whom seekest thou?* The sorrow which partly veils the Presence quickens the search.—*Revelation of the Risen Lord*, p. 28.

Saturday in Easter Week

If we observe in the unfolding of the marvellous history the blindness of self-concentrated sorrow, the haste (I had almost said the wilfulness) of love, and, on the other hand, the tenderness of CHRIST's personal voice, His disciplining of mistaken devotion, His raising of imperfect faith, His injunction of an Evangelic charge, we shall see how we have in it a clear exhibition of the significance of the Resurrection as a beginning, a preparation, a pledge of our fellowship, even now, with a spiritual order, to which we are trained to strive forward, and which we are bound according to our powers, to seek and to show about us.—*Revelation of the Risen Lord*, p. 26.

First Sunday after Easter

[LOW SUNDAY]

Whoever has consciously felt the new life which CHRIST breathed into His Church stirring within him, whoever has felt that it has brought rest in the midst of conflicts, and light in the hour of gloom, whoever has felt that the faith in CHRIST's glorified humanity gives unity to the broken fragments of labour, and clothes our fleeting days with an eternal beauty, has heard, as truly as the disciples in the upper chamber, the words of the LORD, *As the FATHER hath sent Me, even so send I you.*—*Revelation of the Risen Lord*, p. 86.

Second Monday after Easter

As the FATHER hath sent Me, even so send I you. CHRIST here declares that His work is not over, though the manner in which it is done is changed. Henceforth He is, and He acts, in those whom He has chosen. They are "in Him" sharing the fullness of His power. He is in them sharing the burden of their labours. The promise of the Last Supper, the prayer on the way to Gethsemane, are accomplished. The disciples have entered on their inheritance of peace. They have beheld the glory of the LORD; and now it is their part to bear witness, that the world may believe.—*Revelation of the Risen Lord*, p. 85.

Second Tuesday after Easter

We have only to realize the change which was wrought in the disciples within the short hours of the first Easter Day, in order that we may understand the substance and the authority of this witness which they had to give. They had known the defeat of death; they had received forgiveness; they had felt the breath of a Divine Life. CHRIST had inspired them with the power of His glorified manhood. He had given them the HOLY SPIRIT *through Himself*; it was then their office to proclaim their experience, each according to the measure of his gift.—*Revelation of the Risen Lord*, p. 85.

Second Wednesday after Easter

The message of the Gospel is the glad tidings of sin conquered. To apply this to each man severally is the office of the Church, and so, of each member of the Church. To embrace it personally is to gain absolution. As we in our different places bring home to the consciences of others the import of CHRIST's work, so far we set them free from the bondage in which they are held. There is, therefore, nothing arbitrary in the fulfilment of the divine promise. He to whom the word comes can appropriate or reject the message of deliverance which we as Christians are authorized to bear.—*Revelation of the Risen Lord*, p. 84.

Second Thursday after Easter

The preaching of CHRIST cannot leave men as it finds them. If it does not bring true peace, it disturbs the false peace into which they have fallen. To this end all the sacraments and ordinances of Christianity combine to deepen the conviction of sin, and to announce the forgiveness of sin. In one way or another they bring before the world the living lessons of the Passion and of the Resurrection. And we are *all* charged to interpret them.—*Revelation of the Risen Lord*, p. 84.

Second Friday after Easter

If only every Christian would have the courage to confess what he has found in his faith, simply and soberly, without affectation and without reserve (if, that is, our apostles were multiplied a thousandfold), we should not have to wait so sadly, so doubtingly as we do, for the last triumph of CHRIST: we should rejoice to hasten His coming, when He shall return in glory, the same JESUS Who died and rose from the dead; we should, in a sense which we have not yet felt, *know Him and the power of His Resurrection*.—*Revelation of the Risen Lord*, pp. 89, 90.

Second Saturday after Easter

The Resurrection of CHRIST is no isolated fact. It is not only an answer to the craving of the human heart: it is the key to all history, the interpretation of the growing purpose of life: *CHRIST hath been raised* not as some new, strange, and unprepared thing, but *CHRIST hath been raised according to the Scriptures*. So God fulfilled the promises which in many parts and in many fashions lie written in the whole record of the Bible.—*Revelation of the Risen Lord*, p. 55.

Second Sunday after Easter

Sentences from S. John's Gospel come most naturally to our lips and hearts when we want confirmation, guidance, or peace ; elsewhere we find words of CHRIST, but here CHRIST Himself seems to live amongst us, and to speak to us. In the other Gospels, pictures from human life quicken and direct religious emotions. *What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?* But in S. John the tender office is transferred directly to CHRIST. JESUS said, *I am the good Shepherd.*

Third Monday after Easter

CHRIST came, *not to be ministered unto, but to minister, and to give His life a ransom for many*; not to win an easy battle, but to redeem through apparent defeat. Even so He sends us to reap where we have not sown, to sow what we shall not reap, to strive to learn and to work, as believing that sacrifice alone is fruitful. . . . CHRIST came to seek and to save that which was lost, to call not righteous but sinners to repentance. Even so He sends us to dare something for the Gospel, to believe that it has a power to arrest the careless, to raise the fallen, to find an answer in dull cold hearts, to move by a Divine sympathy those whom the counsels of reason cannot reach.—*Revelation of the Risen Lord*, pp. 87, 88.

Third Tuesday after Easter

If it is hard to guide the full-grown Christian with wise authority, it is still harder to provide in due season that, which shall maintain and increase the fruitfulness of his life. But this also belongs to the shepherd's work. Every ministry of tender anxiety and gentle forethought must be rendered to the strong as well as to the weak. To do this is the highest and noblest triumph of the pastoral care.—*Revelation of the Risen Lord*, p. 132.

Third Wednesday after Easter

External, visible unity is not required for the essential unity of the Church. . . . The congregations of Jewish and Gentile Christians were no less one in CHRIST, though the outward fellowship between them was imperfect or wanting: their common life lay deeper than the controversies which tended to keep them apart. . . . The promise of CHRIST does not reach to the unity of the *outward* fold at any time. *Other sheep*, He said, *which are not of this fold: them also must I lead, and they shall hear My voice; and there shall become one flock, one Shepherd.* One flock, in however many folds it be gathered, because it listens to the voice of the one Shepherd.—*The Gospel of the Resurrection*, p. 216.

Third Thursday after Easter

It is, then, necessary to bear two things in mind in treating of the unity of the Church. The unity of the whole is consistent with a wide variety of parts, each having to a certain degree a corresponding unity in itself. And next, the essential bond of union is not external, but is spiritual; it consists not in one organization, but a common principle of life. Its *expression* lies in a personal relation to CHRIST, and not in any outward system. Of the life of the Church, part is open, part is hidden.—*Gospel of the Resurrection*, p. 215.

Third Friday after Easter

We can see divisions, differences, limitations, but all that is eternal and infinite in it (the Church), all that controls actions which perplex us, and harmonizes discords which are unresolved to our senses, is not to be perceived on earth, but is with CHRIST in heaven. . . . If the true unity of the whole Church which is derived from the participation in the Spirit of CHRIST, is compatible with the existence of outward divisions on earth, it is no less compatible also with the existence of independent centres of local and partial authority in its manifold organization—CHRIST Himself is the one Head—and He left no single successor to represent in outward form the relation in which He stands to the Body.—*Gospel of the Resurrection*, pp. 216, 217.

Third Saturday after Easter

Christendom is weak, not only because it is divided, but chiefly because each section is enfeebled by a sense of the littleness of its power, as it measures the triumphs of Christianity by its own peculiar standard. Our strength will be infinitely increased if we believe that God works not only through us, or in our way, or according to our notions, but *uses* us according to the measure of our capacities, and others with us, in the accomplishment of the desires of His love.—*Gospel of the Resurrection*, p. 246.

Third Sunday after Easter

The testimony of *sense*, given to the Apostles, like the testimony of *word* given unto us, is but the starting-point of faith. The substance of faith is not a fact which we cannot explain away, or a conclusion which we cannot escape, but the *personal apprehension* of a living, loving, Friend. And CHRIST still makes Himself known in His Church, and in each believer's heart by words of peace. He is still with us the same as nineteen hundred years ago, unchanged and unchangeable, the Same yesterday, to-day, and for ever.—*Revelation of the Risen Lord*, p. 102.

Fourth Monday after Easter

Not with the understanding, not with the reason, but with the heart man believeth; and if ever our view becomes clouded, if a thick darkness hides Him towards Whom we strain our eyes, we shall recall for our warning and for our chastening, humbled, and yet sustained by hope, the benediction which tells us that *the pure in heart shall see GOD.*—*Christus Consummator*, p. 89.

Fourth Tuesday after Easter

We can see, as has been truly said, only that which we have the faculty of seeing. And if we fail to train, to use, to refine our power of vision, so far our eyes are holden. The want of outward perception may correspond with the want of inward perception. The disciples loved still, and CHRIST came. They doubted, and His Person was veiled. He came that He might be known, yet He could only be known by the faith which He purposed to quicken. There was a hiding (so to speak) without, that there might be a manifestation within. The fact is a speaking parable.—*Revelation of the Risen Lord*, p. 47.

Fourth Wednesday after Easter

There is no stationariness in the spiritual life. We must, at each moment, either be moving forwards to fuller assurance, and clearer vision, or backwards to a dull insensibility. We may discern little, . . . but if our eyes are steadily turned towards the light, if we love the LORD'S appearing, He will reveal Himself at last. We shall then see that which we have by sin lost the power of seeing now. The eye of the spirit will see what the eye of the flesh cannot see. As yet, the fall has left us blind, though we can still hear the voice of GOD in the stillness of the soul. We hear His voice, though we cannot see His form. But it will not always be so.—*Revelation of the Risen Lord*, pp. 105, 106.

Fourth Thursday after Easter

The revelation of the living CHRIST, the revelation of that life which shall be, is of necessity a revelation to believers. Sympathy is the imperative condition of apprehending the Divine Presence. The knowledge of Him Who is perfect GOD, and perfect Man, the Conqueror of death, the unfailing Advocate, is reserved for those who love Him, and strive to attain to His likeness. *Yet a little while, and the world seeth Me no more; but ye behold Me: because I live, ye shall live also.*—*Revelation of the Risen Lord*, p. 12.

Fourth Friday after Easter

CHRIST the risen Saviour is everywhere present, though our eyes be holden, . . . but the history of the journey to Emmaus carries with it other and more personal teachings. It brings before us how CHRIST, the risen CHRIST, draws near to each one of us *severally*; how He adds Himself to the two or three gathered together in His Name; how He journeys with us; how He enlightens our reason, and fires our affections; how He abides under the shadow of our dwellings; how at some supreme moment, it may be, He allows us to see with the eyes of the spirit, a brief vision of His Majesty.—*Rev. of the Risen Lord*, p. 52.

Fourth Saturday after Easter

The character of a generation is moulded by personal character. And if we have considered some of the temptations of the first Christians, if we know a little of the terrible environment of evil by which they were encircled; we must not, as we often do, forget how they conquered the world. . . . Pure, among the self-indulgent, loving among the factious, tender among the ruthless, meek among the vainglorious, firm in faith amid the shakings of nations, joyous in hope amid the sorrows of a corrupt society, they revealed to men their true destiny and showed that it could be attained.—*Christus Consummator*, p. 78.

Fourth Sunday after Easter

Words are, it has been often said, a revelation of the Word, through the soul of a people. They enshrine the permanent results of conquests and controversies. Noble words tend to lift us up to the level of the highest who have gone before us ; they make it possible for us to move forward with the goal of our fathers for our starting-point. The use of noble words is, indeed, a perpetual inspiration.—*The Victory of the Cross*, p. 9.

Fifth Monday after Easter

Nevertheless I tell you the truth ; It is expedient for you that I go away—in these words the LORD'S love outruns the disciples' desire. If they forget the glory of their LORD, yet He did not forget the necessities of their growth. His return to the FATHER was a condition for the sending of the Spirit. Before this could come to pass it was needful that by His death the penalty of sin should be paid, that by His Ascension humanity should be raised to the throne of GOD ; that the disciples, left alone, should be disciplined to recognize the power of that invisible communion by which the LORD inspires the Church to the end of time. —*Peterborough Sermons*, p. 88.

Fifth Tuesday after Easter

The Paraclete, CHRIST says, will convict the world *concerning sin because they believe not on Me*. The words bring before us the innermost nature of sin. It is not, as the world supposes, to be defined by any limited rules. It lies in a general spirit. It is essentially the selfishness which sets up itself apart from, and so *against*, GOD. Thus CHRIST becomes the touchstone of character. To believe in Him is to embrace the principle of self-surrender to GOD.—*Peterborough Sermons*, p. 90.

Fifth Wednesday after Easter

These thoughts of sin, of righteousness, of judgement, reach to the very centre of our lives. The tests of the Spirit try us. Let us welcome them. They show us what God would have us to be ; they show us what He will help us to be. The work of the Spirit is wrought through Christians. His work is our work ; and because He works *through* us, and not *in* ourselves only, our work becomes possible.—*Peterborough Sermons*, p. 92.

Fifth Thursday after Easter

The Spirit guides, but man must follow, toiling wearily, perhaps, along rugged paths. He has the promise of illumination, direction, strength ; but he must *use* the light, he must reach forward, he must strive unceasingly. If he stand still, guidance is of no avail. New regions have to be approached and conquered. To these the Spirit showed at first, and still shows, the way. The way is CHRIST, and the end is CHRIST.—*Peterborough Sermons*, p. 99.

Fifth Friday after Easter

These are the lessons of the words of CHRIST. . . . They tell us once again that the work of the Spirit is fulfilled *now* and *here* and for *us* : that He is guiding us into all the truth ; He is glorifying CHRIST, He is declaring to us fresh mysteries from the infinite treasures of the Son of Man. So may we follow as He leads ; may we reflect the light which He casts along our path ; may we make our faith, as He inspires us, the moving power of all our being.—*Peterborough Sermons*, p. 105.

Fifth Saturday after Easter

We need to quicken our sense of responsibility, and we need also to show to the world the reality of spiritual forces. . . . Behind every social question there lies not only a moral but also a religious question. And the final solution of every question belongs to the highest sphere. . . . We must touch the soul if we are to change the mode of living. And if we believe that the Gospel teaches us not only to relieve distress but to remove it, not only to alleviate sorrow but to transfigure it, we must make good our faith.—*Social Aspects of Christianity*, p. 41.

Fifth Sunday after Easter

[ROGATION SUNDAY]

These things have I spoken unto you, that in Me ye may have peace. In Me—the force of the sentence lies in these two syllables. . . . Apart from Him there is no peace, as there is no strength. At the very moment when the disciples were called upon to lose CHRIST from their sight they were made to feel their dependence upon Him, and also their union with Him. Experience alone could remove the apparent contradiction, and the narrative of the Acts shows how swiftly they gained the blessing.—*Revelation of the Risen Lord*, pp. 124, 125.

Rogation Monday

If ye shall ask anything in My Name, that will I do. CHRIST in His Majesty is not only the Fulfiller of prayer, He is also the Object of prayer. They who know what He is can lay their petitions before Him in absolute trust. He inspires the petitions and He performs them. This, then, is our first point. The works of Christians to the end of time are the works of the risen CHRIST being wrought in living union with Him.—*Peterborough Sermons*, p. 29.

Rogation Tuesday

O my friends, life is vaster, immeasurably vaster, than we think; richer in resources, more fertile in strength, more blessed in opportunity. The glory of the LORD is still about the pilgrim's way: the Saviour in His Spirit is still with us, though *our eyes are holden that we should not know Him*. Our sight is dim and our faith is feeble—LORD, we pray Thee, open our eyes that we may see.—*Social Aspects of Christianity*, p. 98.

Ascension Eve

It is with us, as with the first disciples—while the years go forward, we are called upon to realize our fellowship with the divine in other forms than those in which we first knew it. The sweet constraints of a visible, loving presence about us in the discipline and companionship of home are withdrawn. We have to advance from a Christian childhood to a Christian manhood. We have to endure as seeing the invisible, when the manifold paths of work open out before us. Perhaps in this crisis of our lives we too may feel as orphans—desolate, bereft of Him on Whom we have rested before. If it be so, that sense of bereavement is the very pledge that CHRIST will come to us.—*Peterborough Sermons*, p. 34.

Ascension Day

Having loved His own which were in the world, He loved them unto the end. Not silently and alone, as Enoch, who walked with GOD, and was not, for GOD took him; not with the whirlwind and chariot of fire, like Elijah, who was swept away before the eyes of his awe-stricken follower; but calmly, naturally, as we must think, with words of assurance, and in the act of benediction, CHRIST ascended to His FATHER and our FATHER.—*The Christian Life*, p. 2.

Friday in the Octave of Ascension

The Ascension teaches us the consecration of all the parts of life, and it teaches us also the consecration of all the offices of life. . . . We may reject the Gift of GOD, we may mar the beauty which He is ready to perfect, we may mistake the purpose which He is ready to accomplish ; but, if we look to the Ascension and that last Blessing with which CHRIST's earthly life was consummated, we shall know that all we do, and all we are, has in possibility (GOD grant it may be, indeed,) a vital relationship with heaven.—*The Christian Life*, p. 4.

Saturday in the Octave of Ascension

If we enter into the spirit of Ascension Day we shall be enabled to realize practically that Christian life is essentially one. *Over all* the hands of CHRIST are raised to bless. . . . The whole life of a Christian is then, when we view it in the light of Ascension Day, one in its character—in its progress, in its issue. It is also distinct in its function. As the circumstances and faculties of men are permanently different, so the religious office of each (which represents the sum of all his endowments consecrated to an eternal destiny) is necessarily different in form.—*The Christian Life*, pp. 7, 8.

Sunday after Ascension Day

We gaze for an instant on the Majesty within the veil, that we may go forth again to the world, to our work, and to our labour, and still bear about us the strong assurance that the powers of the heavenly order are placed within our reach ; that above the clouds and darkness which beset our path He is throned Who has borne our nature to the right hand of God ; and that in many parts and in many fashions, through sufferings and chastisement the divine purpose is being fulfilled.—*Christus Consummator*, p. 110.

Monday in the Octave of Ascension

Those to whom CHRIST gave His last blessing, those whom He sent, as the FATHER had sent Him, fulfilled their commission, not after one pattern, but after many. Even in that first outburst of renovated life each believer worked according to his natural gifts. One ministered, another preached, another wrote, one satisfied an immediate want, another laid up treasures for a later time. Every form of service was hallowed, because all were rendered to GOD. And this is the image of Christian activity, which we are at present called to imitate to the best of our ability.—*The Christian Life*, p. 8.

Tuesday in the Octave of Ascension

If we were all alike in our highest attributes, if religion were in all the same exercise of the same gifts, then the defection of one or the other would make little difference to the general result ; but if, as we see it must be, the faithfulness of one subtracts from the whole that which none other can supply, all is changed. We feel at once the overwhelming majesty of life even in its ultimate details ; we feel that we can never be alone, and confine to ourselves the issues of our actions : we feel that in us, in each of us, and in our common duties, the highest wellbeing of humanity is imperilled.—*The Christian Life*, p. 9.

Wednesday in the Octave of Ascension

The weaknesses, the littlenesses, the incoherences of daily life, so long as they are felt and struggled with, are evidences of a victory yet to come. They bear witness to us that we cannot rest until we rise to the level of Him in Whom we live. . . . Moved by their importunate promptings, we must confess that it is not enough to die with CHRIST ; that it is not enough to rise with CHRIST ; we must also ascend with Him, even now, in heart and mind, . . . so that at last we may reflect His glory, and be transformed into His likeness.—*The Christian Life*, p. 7.

Thursday in the Octave of Ascension

Sometimes we seem to think that the Church is the splendid sepulchre of a dead CHRIST, dead, yet not bereft of His divinity ; sometimes that it is a sad congregation of men looking for a lost CHRIST. Oh, when such thoughts tempt us may we hear ringing in our ears those old words, *Why stand ye here gazing up into heaven?* May we learn, learn for the accomplishment of our several duties, that the fullness of the divine energy is *still* revealed through human instruments ; that the earth is *still* the scene of CHRIST'S victories.—*The Victory of the Cross*, p. 50.

Friday after the Octave of Ascension

He looks down upon our fickle and wavering struggles, and, when we seem to be alone, reminds us of the Paraclete Who abideth *with* us, and is *in* us. And when in some moment of grievous perplexity we long for a new revelation which shall answer to the fullness of our human nature, and to the circumstances of changed times, even then He meets us with the last promise of satisfaction, *If any man hath My commandments, and keepeth them . . . I will love him, and will manifest Myself to him.*—*Peterborough Sermons*, p. 35.

Whitsun Eve

The belief in the HOLY SPIRIT is characteristic of our Christian Creed. The Spirit of GOD appears in the Old Testament as a symbol of the Divine energy. He is not yet made known as a distinct Person, with Whom man can hold communion, though the scope of the energy foreshadows the nature of the Person. This Spirit it was which brooded over chaos at the creation. That it was which was breathed into Adam when he became a living soul. This it was by which Moses and Joshua led the people of Israel into the Promised Land. This it was by which judges wrought deliverance, kings reigned, prophets spoke.—*The Historic Faith*, p. 105.

Whitsun Day

Now, as in old time, the storm and the earthquake and the fire come first, and then, the still, small Voice. There is the rushing of a mighty wind, and tongues as of fire, and then the Divine message spoken through the lips of men, becomes intelligible to souls which are prepared to receive it.—*Lessons from Work*, p. 98.

Monday in Whitsun Week

The voice of the Spirit will come to each new generation as it has come in past times, through the circumstances of the age in which it has become articulate. We must, then, strive to understand the circumstances, the temper, the wants, of our own age, if we are to master in any degree that which the Spirit is taking even now of CHRIST'S, and declaring unto us. And surely the age speaks already.

Tuesday in Whitsun Week

Fire consumes as well as purifies ; it purifies by consuming. And indeed, if we look below the surface, we shall see that the condition of revelation must at all times be sacrifice : and more than this, that the substance of revelation itself involves sacrifice. Something is taken away, that room may be made for a greater gift. There is sorrow before the joy. The birth of the Church, . . . from age to age, is fulfilled through travail pains.—*Lessons from Work*, p. 97.

Wednesday in Whitsun Week

[EMBER DAY]

Step by step, the meaning of man's dominion over the earth and all that is in it is made more intelligible and more impressive, as the fruitfulness of his activity is shown to lie in the completeness of his loyal service, and the Spirit enables us to see how the FATHER is preparing through human ministry the accomplishment of His purpose "to sum up all things in CHRIST."—*Lessons from Work*, p. 100.

Thursday in Whitsun Week

Even in the New Testament the revelation of the HOLY SPIRIT is gradual. That which is promised in the Gospels becomes fact in the Acts and Epistles. At the Incarnation, the Baptism, the Temptation, the Spirit Who was active at the creation of man was revealed as active at his new creation. But it was not until the full consequences of sin had been borne, and death had been conquered, and humanity had been raised in the Son of Man to the right hand of GOD, that the rushing wind and fiery tongues told outwardly, at the festival of the gathered harvest, of the fulfilment of the promise of the FATHER.—*The Historic Faith*, p. 105.

Friday in Whitsun Week

[EMBER DAY]

Words fail, thought fails, but the Body of CHRIST, and the Spirit of GOD, fail not. Touched by the vision, we come back to our common daily work. Distractful, baffled, wearied we have found the fullness of life complete, in spite of our divisions ; the promise of life sure, in spite of our failures ; the motive of life prevailing over all selfishness, when we hear the voice of GOD. *Ye are all one man in CHRIST JESUS.*—*The Victory of the Cross*, p. 54.

Saturday in Whitsun Week

[EMBER DAY]

Life is indeed full of mysteries to which we can give no interpretation, of griefs to which we can gain no present remedy. I have no will to extenuate them. Nay rather, we must feel them deeply if we are to know GOD ; and then, the faith in the personal help of the HOLY SPIRIT—the contemplation in the Incarnation—is sufficient for our needs. The prayer of the warrior of old time, bewildered by the darkness was: "Give light and let me die." *We* can say, "Help us to live and the light will come—come through life itself."—*The Historic Faith*, p. 112.

Trinity Sunday

If the simple thought of GOD ought to fill us with speechless awe, the further thought of GOD as FATHER, SON, and HOLY SPIRIT, one GOD, is yet more overwhelming. On such a mystery where human words and human thoughts must fail, our words should be few, and these spoken rather in devotion than in explanation or argument.—*The Historic Faith*, p. 49.

Monday in Trinity Week

It is enough for us to know that He Who lived our life, on Whom we place our trust, is the only SON of GOD—and, therefore, Himself in essence Very GOD: to know that the realities of Fatherhood and Sonship lie in the Godhead, so that we cannot now think of the one GOD as FATHER without the SON . . . to know that He Who in His human nature can be touched with the feeling of our infirmities, is able in His Divine nature to help to the *uttermost* those who come to Him.—*The Historic Faith*, p. 50.

Tuesday in Trinity Week

Priests stand in their ministry, angels stand or fall prostrate before the Divine Majesty; but the SON shares the FATHER'S throne. As Priest, as Intercessor, He reigns still, reigns in His glorified manhood. . . . We know now that what Ezekiel saw in a vision has become for us a fact. We see by faith, upon the sapphire throne, not the shadowy likeness of a man, but One Who is True Man. One Who was made in all things like unto His brethren, One Who was tempted in all things, after our likeness.—*Christus Consummator*, p. 43.

Wednesday in Trinity Week

We have CHRIST crucified, CHRIST upon the Cross, a Victim, and an Altar, Who suffered for the world without the camp, and Who then, marvel of marvels, gave, and gives Himself for ever, as the support of His people in a Holy Eucharist. No priests in old time tasted such an offering—but He, Who died for us, lives for us. He Who bore our sins gives us of the fullness of His strength. And, to go one step further, on Him, and in Him, we can bring to God the sacrifice of ourselves.—*Christus Consummator*, p. 72.

Thursday in Trinity Week

[CORPUS CHRISTI]

We are become partakers of CHRIST if (it is added) we hold fast the beginning of our confidence, firm unto the end. A divine fact (such is the paradox of life) is made dependent on human endeavour. We can see, then, how the institution of the Eucharist meets the sad sense of infirmity and failure. . . . All that the consolatory ceremonial of the old dispensation accomplished for Israel . . . is ours in spiritual and abiding simplicity. *We have an Altar* wherein the truths which were represented by the sacrificial system of the law, are realized in a living Verity.—*Christus Consummator*, p. 74.

Friday in Trinity Week

While nothing can alter the responsibility which is laid upon each soul, and which we have voluntarily acknowledged, we must severally, as if there were none other, draw near to GOD, and bring Him the offering of ourselves, and acknowledge the debt which is as large as life; our approach, our sacrifice, our dedication, are all *in CHRIST*. Not one step, not one act, not one confession can be made without Him—we are become partakers of CHRIST. This is the gift of GOD.—*Christus Consummator*, p. 73.

Saturday in Trinity Week

The Majesty, the Providence, the mysterious all-quickenings might of the present LORD, three Persons in one GOD; can you not feel that these thoughts are able to purify, to support, to enlighten; to bring that for which you must pray now, and for which you must pray always—humility, and courage, and strength, as workers together one with another, workers together with GOD, with the living GOD.—*Peterborough Sermons*, p. 298.

First Sunday after Trinity

The judgement of GOD is the perfect manifestation of truth. The punishment of GOD is the necessary action of the awakened conscience. The judgement is pronounced by the sinner himself, and he carries out inexorably his own sentence. In our present state a thousand veils hide from us the motives, the thoughts, the conditions, which give their real character to men, and the conduct of men. We judge of others by what we can see in them; and, what is more perilous still, we are tempted to judge of ourselves by what others can see in us.—*The Historic Faith*, p. 96.

Second Monday after Trinity

Out of the darkest depths of crime not seldom flashes a light of self-sacrifice like the prayer of the rich man for his brethren when he was in torment, which show us that all is not lost. We cannot accept the theory of those who see around them nothing but the signs of unlimited progress towards perfection, or the theory of those who write a sentence of despair over the chequered scenes of life.—*Christus Consummator*, p. 22.

Second Tuesday after Trinity

There are, indeed, appearances which often perplex us. Transitory lights burn along the ways of sin; dark clouds of sorrow gather round those who keep closest to GOD: but the end comes—and with the end those last two voices, the Voice which calls the prosperous favourite of the world to judgement, *Thou fool, this night shall thy soul be required of thee*; and the Voice of Him to Whom the world had done its worst, which recognizes the close of an appointed work, *FATHER, into Thy hands I commend My Spirit*.—*The Victory of the Cross*, p. 84.

Second Wednesday after Trinity

Men may indeed build . . . lordly pleasure houses wherein to dwell apart, . . . may gather round them everything which is fitted to suggest thoughts of delight, . . . may exclude all sounds and sights of pain, and vice and misery. But what then? In so doing they have cut themselves off from that human life in which all live. They have condemned themselves to a hopeless exile. Their isolation sooner or later makes itself felt in the agonies of spiritual famine. Then at last the soul, if God so will—awakened to its utter loneliness, haunted by vague visions of sorrows with which it has never sympathized—comes to itself, and sees (it may be far off) a prospect of peace in self-abasement.—*The Victory of the Cross*, p. 14.

Second Thursday after Trinity

We are not sent to live as spectators of an amusing drama. This world with all its tumultuous strugglings, and piteous tragedies, with all its sordid littlenesses and mean jealousies, lives with our life, and with all its grievous contradictions interprets us to our own consciences. This world of men, thriftless and worthless as they may be, is in a most true sense part of ourselves. We must fulfil our work through them. Through them a path is opened for us to exercise the ministries of faith.—*The Victory of the Cross*, p. 15.

Second Friday after Trinity

For ourselves, selfish as we are, swayed by passion and show of pleasure, do we not know that there is within us, unseen often and unsuspected, which witnesses to a Divine Presence not unwelcomed, momentary prayers which go to meet some vision of suffering, longings of sympathy which answer the test of jealous suspicion, stern self-questionings which rouse the power of a forgotten duty? Then when the deep foundations of being are laid open; then when we feel what is most abiding in our nature; then when we remember how the Son of Man fulfilled man's destiny, then we are sure that the Divine Counsel will not be for ever hindered.—*The Victory of the Cross*, p. 53.

Second Saturday after Trinity

Life, life with all its joys and sorrows, with all its trials and opportunities, is as the man is. Earth itself answers to our view of heaven. If we are mean, and narrow, and unloving, we shall be beggars in the midst of luxury, and desolate among a multitude of flatterers. If we behold GOD, if we behold CHRIST reigning from the Cross, suffering will be made the fuel of a purer joy! *I, if I be lifted up from the earth, will draw all men unto Myself.* This is our Faith.—*The Victory of the Cross*, p. 109.

Second Sunday after Trinity

I believe that GOD is speaking to us as He has not spoken to men for four centuries ; and I believe there is great danger lest we neglect His Voice. We are absorbed in our own interests and perils, and we fail to see that there is being accomplished around us a revolution in the conditions of thought, a revolution in the conditions of action, which, if unheeded now, will sooner or later shake our faith to its foundations.—*Thoughts on Revelation and Life*, p. 122.

Third Monday after Trinity

The fame which lasts a lifetime, a century, an age, may be beyond our wildest dreams, but the glory which lasts for ever is offered to every one of us. The wealth which perishes in the using may fly far from us, but there is laid up for all who claim their heritage, riches in heaven which no moth corrupteth. Our whole life may be clouded over by some great sorrow, yet above this, and through it, a bright light shineth, growing clearer and clearer if we will but raise our eyes unto the perfect day.—*Peterborough Sermons*, p. 356.

Third Tuesday after Trinity

Behind the veils of sense which perplex and distract us burns the serene glory of the Divine Presence : beyond the spectacle of failures and conflicts which flow from selfishness glows the prospect of a holy unity passing knowledge—a holy unity which shall hereafter crown and fulfil creation as one revelation of infinite love, when the FATHER'S will is accomplished and He has summed up *all things in Christ*, the things in heaven and the things upon earth.—*Christus Consummator*, p. 111.

Third Wednesday after Trinity

CHRIST came not to judge, but to save, and still He came for a judgement: *not to send peace upon the earth, but fire and a sword*. His will was perfect love, but He did not veil the terrible law of His Word, which kills, if it does not quicken. Even so He sends us. The message which we have to bear will make the chains of evil more galling, if it does not break them. The message of the Resurrection may be a message of peace; but it may be a message of condemnation.—*Revelation of the Risen Lord*, p. 89.

Third Thursday after Trinity

The Bible does not dispense with thought, but it lifts thoughts to sublimer regions. There is, no doubt, a restless desire in man for some help which may save him from the painful necessity of reflection, comparison, and judgement. But the Bible offers no such help. It offers no wisdom to the careless, and no security to the indolent. It awakens, nerves, invigorates, but it makes no promise of ease. And by this it responds to the aspirations of our better selves.—*Lessons from Work*, p. 149.

Third Friday after Trinity

Life would be easier indeed if we might once for all surrender ourselves to some power without us. It would be easier if we might divest ourselves of the divine prerogative of reason. . . . It would be easier—but would that be the life which CHRIST came down from heaven to show us, and place within our reach? No, my friends; everything which makes life easier makes it poorer, less noble, less human, less Godlike.—*Lessons from Work*, pp. 149, 150.

Third Saturday after Trinity

What we need is, not that the burden of manhood should be taken away from us, but that we should be strengthened to support it joyously; not that our path should be made smooth and soft, but that it should be made firm to the careful foot; not that our eyes should be spared the vision of celestial glory, but that we should see it reflected in Him, Who being Man, and GOD, can temper it to our powers.—*Lessons from Work*, p. 150.

Third Sunday after Trinity

CHRIST as the Good Shepherd ! Of all the images of CHRIST this is that which has ever appealed most forcibly to the universal instincts of men. It has been illustrated by art, it has been consecrated by history. When believers first sought to write the symbols of their faith upon the walls of the Catacombs they drew CHRIST as a shepherd. And that earliest figure has never passed away from us. . . . All that we can imagine of tenderness, of endurance, of courage, of watchfulness, of devotion, is gathered up in the thought of the pastoral charge ; and that charge CHRIST has taken over us.—*Revelation of the Father*, p. 78.

Fourth Monday after Trinity

As you have felt the blessings of service, as you have realized the powers of a larger life, . . . let me ask you to make your knowledge known. Enlist fellow workers in the cause which you have tried ; tell others what you have experienced ; kindle in others the fire which warms you with a generous zeal. Call them to the glad stewardship of a great heritage—to the faithful dispensing of treasures which they have not gathered, to the strenuous use of opportunities which they have not made. Strive as far as in you lies that no one shall be left without the inspiring confidence, that through Him the Divine Spirit is working for the edifying of the Body of CHRIST.—*Lessons from Work*, p. 242.

Fourth Tuesday after Trinity

Our National Church has not pressed home the fact that in spiritual, as in temporal things, we are in danger from what has been called "the slow suicide of idleness." She has not recognized all workers for CHRIST as being alike ennobled in their several offices, by the dignity of being fellow workers with GOD. In this she has wronged the brotherhood, and she has wronged the world.—*Lessons from Work*, p. 244.

Fourth Wednesday after Trinity

Our National Church has hitherto for the most part trusted to the spontaneous devotion of a few, when we require the organized co-operation of all. She has not made sufficient demands on the generous spirit of her sons, and of her daughters. She has not acknowledged the value and the necessity of the social labour of every believer. She has not striven to inspire each one of her children with the enthusiasm of service.—*Lessons from Work*, p. 244.

Fourth Thursday after Trinity

We cannot fulfil our sense of office, we cannot gain our own end until every Churchman and Churchwoman is a Church worker. Such service is not a work of supererogation which can be left undone without peril, and which, if done, can claim reward. It is the response, always most imperfect, to a voice of GOD : the discharge, to the last, inadequate, of a spiritual trust : the sign, the *necessary* sign, of the life of CHRIST in the believer.—*Lessons from Work*, p. 243.

Fourth Friday after Trinity

It is only by direct service that we can come to know, however imperfectly, at the best, what the Christian life is—what is the power, the promise, the joy, of the fellowship in work to which we are called. In the strength of that fellowship, we can forget ourselves, our failures, our mistakes, and think only of our Captain, as soldiers in the great army which He is leading to victory, and enable those without to feel that of a truth God is with us.—*Lessons from Work*, p. 244.

Fourth Saturday after Trinity

If we are to do CHRIST'S work we must consider, more patiently than we commonly do, the requirements of those whom we have to serve. There is not one method, one voice for all. Here, is need of the tenderest simplicity; there, of the wisest authority; there, of the ripest result of long reflection. . . . It is to our great loss, we must all sadly confess, that we forget now the lambs, and now the sheep of CHRIST'S flock. The former too often perish through our grievous fault for lack of food, and the latter from lack of guidance.—*Revelation of the Risen Lord*, p. 134.

Fourth Sunday after Trinity

If we can come to live as knowing that divine voices are addressed to us, that divine truth is being shaped through us; that we have entrusted to our keeping that which grows with the accumulated growth of every human faculty, and all human progress, we shall rate our trials at their true value. The words with which S. Paul prefaced a view of nature and history, which we are just beginning to understand, come back to us with overmastering force—*I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.—Revelation of the Father* (Introduction).

Fifth Monday after Trinity

The ministry of the weak, . . . this is the message of Christianity. It tells of knowledge perfected in faith, of praise perfected in love, of strength perfected in powerlessness. It tells of blessings beyond all that we can ask or hope, scattered about the common paths of duty by Him Who died for us. It tells of kindness and gentleness, of tender and graceful courtesies, of simple and unconscious charities, made daily steps towards heaven by the inspiring love of CHRIST.—*Peterborough Sermons*, p. 356.

Fifth Tuesday after Trinity

Patient watching is too often treated at present with suspicion, and stigmatized as lukewarmness. Judgements on the deepest mysteries are received without reflection, and repeated without inquiry. Humility is interpreted as a confession of weakness, and reserve is condemned as a cloak for doubt. Nothing brings such sad misgivings as this hasty intolerant temper, peculiar to no one party or class which is characteristic of the age.—*Revelation of the Risen Lord*, p. 148.

Fifth Wednesday after Trinity

It is easier and in one sense more impressive to make a peremptory and exclusive statement, and to refuse to allow any place beside it to divergent expositions ; but this show of clearness and power is dearly purchased at the cost of the ennobling conviction that the whole truth is far greater than our individual minds. He who believes that every judgement on the highest matters different from his own is simply a heresy must have a mean idea of the Faith. —*Lessons from Work*, p. 85.

Fifth Thursday after Trinity

To us, perhaps, the spirit of domination is peculiarly perilous from the force of individuality in the English nature, and from the conditions of our island-home. Our first impulse is to claim universal supremacy for our own customs and opinions, and forms of government ; to regard each variation from our own standards of thought and action as the result of ignorance or degeneracy ; to urge the adoption of our social institutions as the remedy for evils in other lands ; to press patriotism into arrogant self-assertion.—*Social Aspects of Christianity*, p. 54.

Fifth Friday after Trinity

Happy are we if we confess that these self-willed interpretations of the facts of the world are vain, for then GOD opens the *eyes of our hearts* to see a little more of His wider counsel ; to see how the principles which bring harmony to the life of the nation bring harmony also to the life of the race ; to see how the ideas of fellowship, authority, service, which hallow the relations of the family and of the State, hallow the relations of the many peoples among whom the manifold endowments of humanity are distributed for the common blessing—*Social Aspects of Christianity*, p. 56.

Fifth Saturday after Trinity

Each man has his own work to do—this one to serve, that one to sit at the LORD'S feet ; this one to follow, that one to wait. The disposition rests with Him, Who claims a sovereign power over the destiny of His disciples, and regards the well-being of all. And just that type of devout ministry is most needful which is most foreign to the prevailing bent.—*Revelation of the Risen Lord*, p. 147.

Fifth Sunday after Trinity

The lake and the mountain which had witnessed the beginning of CHRIST's preparatory teaching were again chosen to witness the beginning of His work in glory. . . . It lies upon the surface that the one history presents the office of the Apostles in relation to the CHRIST still battling on earth, the other in relation to the same CHRIST victorious over death.—*Revelation of the Risen Lord*, p. 112.

Sixth Monday after Trinity

The Sea of Galilee, by which the multitudes had gathered to hear the Word, and whose waves CHRIST had stilled on the stormy night, is once more hallowed by His Presence after His Resurrection. The fishermen's labour is once more taken as a lively image of Apostolic toil in the many waters which are peoples, and multitudes, and nations. The fruitless efforts confessed once more call out the words of power and blessing. The risen CHRIST shows Himself once more to be the same—guiding, disciplining, cheering His followers as aforetime.—*Revelation of the Risen Lord*, p. 114.

Sixth Tuesday after Trinity

Success and failure are given alike for our learning. Success and failure are in the hands of GOD. For us is the patience of unwearied labour, the willing acceptance of discipline, the watchful use of opportunity. . . . The lesson is written for our learning. Let us do our work ; let the harvest, if GOD so will, be for those that come after us—there will be joy then for the sower.—*Lessons from Work*, p. 203.

Sixth Wednesday after Trinity

We are bidden to be fellow workers with GOD, and, if we obey our call, we may be sure that He will fulfil His promise. For us the sense of incompleteness is a promise ; and the purpose of GOD for men is greater than we can achieve or imagine. . . . It may be that to our eyes the end will still tarry, but it cannot fail. Meanwhile, the vision of a glorious truth will bring joy in labour.—*Lessons from Work*, pp. 58, 59.

Sixth Thursday after Trinity

The kingdom of GOD seems to us to linger, to us who measure by days and by years. Our hope is deferred, our expectations fail. At such moments of discouragement the LORD's commission at the time of His Ascension comes back with a new and living force. Through that we are enabled to learn that we have entered into a fellowship with a world in which human standards of time have no place ; that it is not for us to determine or to anticipate the method in which the end of the divine counsels will be gained ; but to use the gifts of a heavenly life, and to bear, without doubt and without weariness, the message of the Gospel to the world.—*Revelation of the Risen Lord*, p. 181.

Sixth Friday after Trinity

In the regions of personal, social, and national life we have moved along the way which leads to the true goal of humanity. This is progress, and what has been achieved is a preparation for larger efforts. We have learnt by failure. We are now generally agreed upon our aims—nobility of character, and not only outward prosperity ; victory over evil at its source, and not in its consequences ; reforms which shall regard the welfare of future generations, who are the greatest number.—*Lessons from Work*, p. 398.

Sixth Saturday after Trinity

We are called to bring into the home, and into the market-place, and the council chamber the revelation which has been brought home to us (for it is no less) of the fellowship of man with man in CHRIST, and of our fellowship on earth with our FATHER in heaven ; to proclaim a Gospel to society, and not only to individuals ; to present Christian morality, supported by Christian sanctions, as the ruling principle of social life, the inspiration and guide of progress.—*Lessons from Work*, p. 401.

Sixth Sunday after Trinity

A CHRIST without the Cross is no Saviour for us. The Cross upon our foreheads is the token of our profession. The living emblems of the Cross upon our LORD are the pledge of the fulfilment of His work. This is the first lesson of the appearance on the evening of Easter Day. He Who rose and sits on the right hand of GOD is the *same JESUS* Who suffered and died for us, the same in power of sympathy, the same in prevailing love.—*Revelation of the Risen Lord*, p. 71.

Seventh Monday after Trinity

That we shall live on with all the results of the past clinging to us, that we shall continue to be what we have slowly become day by day, is under all circumstances a prospect of overwhelming solemnity. But the Revelation of the risen CHRIST, bearing the tokens of His Love unto Death, enables us to look upon it without dismay. From that new order He has spoken the greeting of Peace. If our hearts fail us, we can trust Him, Who is greater than our hearts.—*Revelation of the Risen Lord*, p. 72.

Seventh Tuesday after Trinity

The virtue of CHRIST'S Passion remains indeed unaltered and unalterable. He proclaims still to us from the fullness of His Majesty, for our guidance and our strength, *I became dead, and behold, I am alive for evermore. I became dead*, that I might open to you the gates of heaven; "I am alive for evermore, that I may be with you all the days, through every conflict of earthly discipline."—*Revelation of the Risen Lord*, p. 73.

Seventh Wednesday after Trinity

Is there for sinful men, for sinful humanity, forgiveness, redemption, reconciliation, a forgiveness which not only remits the debt, but also removes the consequences which the debt has impressed upon the character; a redemption which not only rescues the captive from his oppressor, but also inspires him with the vigour of freedom? . . . S. Paul seems to have asked himself the same question, and he has answered it for us. *It was, he says, the good pleasure of the FATHER, through the SON of His Love, to reconcile all things to Himself, having made peace through the blood of His cross.—Christus Consummator, p. 117.*

Seventh Thursday after Trinity

It was the purpose of GOD to reconcile, and not only to sum up, to *reconcile* all things through CHRIST, by the efficacy of His action: and not only to sum up all things in CHRIST by the embracing energy of His nature; to make peace where confusion and conflict had found entrance; to make peace by blood, by the outpouring of a consecrated life given for the life of the world.—*Christus Consummator, p. 118.*

Seventh Friday after Trinity

CHRIST comes, not to destroy but to fulfil, not to sweep away all the growths of the past, but to carry to its proper consummation every undeveloped germ of right. Even so He sends us to take our stand in the midst of things as they are: to guard with tender thoughtfulness all that has been consecrated to His service, and to open the way for the many powers which work together for His glory.—*Revelation of the Risen Lord*, p. 86.

Seventh Saturday after Trinity

CHRIST came in His FATHER'S Name; not of Himself, nor to do His own will. Though He was SON, yet *learned He obedience by the things which He suffered*. Waiting till the hour came, He bore with all that the hour brought. Even so He sends us to crush down the promptings of our self-will; to discipline our impatience; to wait as well as to work; to listen for that Divine voice, which is articulate only to the still watchings of faith.—*Revelation of the Risen Lord*, p. 87.

Seventh Sunday after Trinity

Eternal life is a reality, and it is within the reach of each one of us. But this life, of which our earthly sensible life is the veil or the shadow, needs its proper nourishment. It cannot continue apart from that which is its source and its support. The true living self, like our living bodies, needs for its support that which is of a nature corresponding with it. *I am*, CHRIST says, *the Bread of Life*.—*Revelation of the Father*, p. 36.

Eighth Monday after Trinity

We must *come* to CHRIST if we would find in Him our spiritual food ; we must *leave* something in order that we may seek Him ; we must use the powers which He has given us in order that we may find Him. And on the other hand we must believe *in* CHRIST ; there is a sense in which our strength must be to stand still—in which our intensest strivings must yet be combined with repose : in which our boldest conflicts must be tempered with a sense of peace in Him.—*Revelation of the Father*, p. 37.

Eighth Tuesday after Trinity

CHRIST is at once our remote and future aim, and our immediate and present stay. And His gift corresponds with this twofold claim. He offers that which will stay our hunger, that which will give strength for labour, and restore the waste of the past. And He offers also that which will stay our thirst ; that which will bring refreshment after failure, and turn our very disappointments into gladness. So it is that man's spiritual food (which is CHRIST Himself) answers to the various wants of his higher life. —*Revelation of the Father* p. 38

Eighth Wednesday after Trinity

There may be some who have no consciousness of clinging, crushing sin which CHRIST can remove, of evil intruding itself into act, and word, and thought, which He can expel ; of gloom overshadowing our life, which He can irradiate ; some, that is, who have no feeling for the greatest sorrows, and the most glowing hopes of the world. But these cannot set aside the fact to which millions have borne, and still bear witness, that sin is a load which CHRIST can take away, that evil is a work of an enemy of God, whom He came to conquer, and not a necessity of nature—that our faith opens a prospect far beyond all doubts and temptations, in which Love is finally seen triumphant, when *God shall be all in all.*—*Revelation of the Father*, p. 54.

Eighth Thursday after Trinity

The Christian, as Christian, will take his full part in preparing for the amelioration of the conditions of men, no less than for their conversion. He will, in due measure, strive to follow, under the limitations of his own labour, the whole example of his LORD, Who removed outward distresses, and satisfied outward wants, even as He brought spiritual strength and rest to the weak and weary.—*Christian Aspects of Life*, p. 231.

Eighth Friday after Trinity

Life in CHRIST, wherever it is, is essentially the same, and the sense of our membership one of another in this divine life which brings strength and solace to all who enjoy it helps us also in the fulfilment of our several tasks. It consecrates the various duties of the family, of husband and wife, of parent and child, of brothers and sisters, which give to modern life a tenderness and a wealth of affection unknown in the ancient nations. It shows the surpassing dignity of the commonest things and their inherent power to give the human heart its noblest satisfaction.—*Christian Aspects of Life*, p. 333.

Eighth Saturday after Trinity

Life in CHRIST . . . claims that we should make known what we have found to be the secrets of the joy of the LORD; self-surrendering devotion to the FATHER's will; and appeal to that which is highest in others, which is the highest in ourselves. It constrains us to labour unweariedly, that in the simplest and purest form the fullness of life shall be within the reach of every one—the fullness of life, where the feeling of personal pleasure is hallowed and blessed by the consciousness of personal service.—*Christian Aspects of Life*, p. 333.

Eighth Sunday after Trinity

As sharers in a common life, toilers in a common work, contributors to a common end, we must, if we are to do our part, regard others in our actions and not ourselves, except as the servants of all. The essence of sin is selfishness in respect of men, and self-assertion in respect of God; the unloving claim of independence, the arrogant isolation of our interests. . . . Isolation is the spring of death, life is revealed through sacrifice.—*The Victory of the Cross*, p. 24.

Ninth Monday after Trinity

The secret of CHRIST's victory is the secret of the victory of His disciples. The redemption of society is through sacrifice. We might have supposed that it would have been otherwise, and that it would not have been necessary still to enter the kingdom of heaven through many tribulations. But there has not been nor can be any withdrawal of the command by which we are charged to take up our cross. The Incarnation reveals the ideal of Creation. The Passion reveals the way by which the ideal must be attained.—*Christian Aspects of Life*, p. 236.

Ninth Tuesday after Trinity

We who believe should seriously endeavour to make our Christian Faith the direct rule of our whole life—of our social, and civic, and national life—no less than of our personal life—keeping our ideal steadily in view while we face the perplexing details of conduct. No doubt . . . we shall meet with many delays, disappointments, failures, in the pursuit of our end. . . . But the confession itself, made humbly in the face of GOD and men, the resolute purpose, the patient inquiry, the unfailing prayer, will in due time justify themselves.—*Christian Aspects of Life*, p. 219.

Ninth Wednesday after Trinity

As yet we have not consistently applied the truth to action. We have not studied social and national duties in the light of the Creed. We have removed God from the world of sense. Our conduct in commercial and political life is not habitually an intelligent and definite answer to the question, "What ought I to do as a Christian?"—*Christian Aspects of Life*, p. 221.

Ninth Thursday after Trinity

We need far more to reform the unwritten laws of social intercourse than to alter the statute book. Let a well-considered judgement first be formed and find acceptance, and it will soon receive adequate and authoritative expression. The lessons taught by spontaneous generosity will be embodied in law. The law will then serve for the development of freedom; and "*I must*" will suggest the further question, "*What ought I to do?*"—*Christian Aspects of Life*, p. 235.

Ninth Friday after Trinity

Our beliefs become crystalized into formulas. They cease to be living and life-giving forces ; yet it is for this end they are given, and the gift brings with it the necessity of untiring endeavour. There can be no stationariness in human circumstances, and Christianity proves its vitality by dealing with new conditions of life.—*Christian Aspects of Life*, p. 224.

Ninth Saturday after Trinity

If we live by the Spirit, by the Spirit let us also walk. That is the law of the kingdom. That is the law which we have to realize under the conditions of our own age. . . . Let us bear ourselves as scholars in CHRIST's school, the school of the living Spirit, the Spirit of CHRIST, who brings forth from the treasury of heaven things new and old, for our use.—*Social Aspects of Christianity*, p. 134.

Ninth Sunday after Trinity

There are (to speak briefly) two views of life. According to one the aim of man is to gain wealth and knowledge and power and fame ; I will not say for self-indulgence, but still so that self is the centre to which every acquisition is referred. According to the other, the aim of man is to use every gift and every opportunity, I will not say with *conscious* dedication, but so that self is the spring from which every possession flows forth to the world around. Both lives may be equal in enterprise, in vigour, in self-mastery, but can we doubt for one moment which is the more blessed?—*Peterborough Sermons*, p. 386.

Tenth Monday after Trinity

Christianity which reveals the significance of life makes us also feel its mysteries. It brings out what was ill-defined before, like the light, which does not make the shadows, though they are seen by contrast with it. The truth involved in this distinction is of vital importance towards the understanding of its claims. We are so constituted that we must look beyond and beneath the phenomena of physical life.—*Gospel of the Resurrection*, p. 15.

Tenth Tuesday after Trinity

If it could be shown that Christianity introduces some idea into life wholly alien from its common tenor, or assumes principles that we do not act upon, or asserts consequences at variance with the natural reason of men, we might pause before receiving its teaching. But if, on the contrary, its mysteries rest on fundamental mysteries of our finite being; if it takes its stand on human nature as it is, and interprets its inspirations; if it carries on thoughts of which we feel the beginnings in ourselves, and opens gleams of hope where we acknowledge that our prospect is clouded; then it cannot but be monstrous to reject it for reasons in which we might with equal justice declare life itself to be impossible.—*Gospel of the Resurrection*, p. 16.

Tenth Wednesday after Trinity

Each man for himself is supposed to be conscious of the existence of GOD, and of his own existence—we can go no further. If he has not (or says he has not) this consciousness, he must be regarded as one whose powers are imperfect. . . . Practically every one is found to act as if he were justly accountable for his actions : he is conscious of satisfaction within himself, and awards praise or blame to others ; but whether this be universally true or not is of no real moment to us. It is taken for granted that religion is possible.—*Gospel of the Resurrection*, p. 20.

Tenth Thursday after Trinity

Our duty is to look into the heart of things—to pierce through that which is superficial and temporal to that which is eternal. We weary ourselves in restless endeavours to gather earthly treasures : we encourage others to join in the struggle as if these were the prize of life. But such possessions are necessarily limited, and to share them is to suffer loss. . . . What we need most, what all are called upon to seek with importunate and undiscouraged endeavour, is not greater riches, or costlier pleasures, but the open eye and the loving heart—the open eye which sees the invisible, the loving heart which transforms affliction.—*Christian Aspects of Life*, p. 382.

Tenth Friday after Trinity

The law of material life corresponds with the law of spiritual life. Our material life is represented by the appropriation and use of the energy which is accessible to us. Our spiritual life is the appropriation and the use of Him Who is *The Life*. Our material food becomes for us the force through which the generous deed, the stirring speech, the lofty thought is possible. The Bread of Life becomes for us the force through which, according to our faith, we realize the life of GOD in order that we may glorify our FATHER which is in heaven.—*The Victory of the Cross*, p. 49.

Tenth Saturday after Trinity

We are poor judges of great and small. The little service which we can render may be all that is required to complete the circle of some greater work. That which is poorest in appearance may be most necessary. At least our duty is plain : not to pretend to be what we are not ; not to leave our place at will in search of another ; not to measure ourselves by others ; but to offer to GOD just what we have, and what we are.—*Thoughts on Revelation and Life*, p. 235.

Tenth Sunday after Trinity

In the perfect light of CHRIST'S Presence everything will be made clear in its essential nature. The opportunity which we threw away, and *knew that we threw away*, with its uncalculated potency of blessing ; the temptation which we courted in the waywardness of selfish strength ; the stream of consequence which has flowed from our example ; the harvest which others have gathered from our sowing.—*The Historic Faith*, p. 97.

Eleventh Monday after Trinity

We ask, as prophet and Apostle asked, *What, O LORD, is man, that Thou art mindful of him? and the son of man, that Thou visitest him?* without any expectation that we shall find an answer to the questions : but none the less, we proclaim what we know and confess that He *is* mindful of us, that He *has* visited us—that *the Word became flesh and tabernacled among us, full of grace and truth.*—*Christus Consummator*, p. 23.

Eleventh Tuesday after Trinity

It may be that the risen LORD is coming among us otherwise than we have expected, in some fresh form of self-sacrifice in which we can see no beauty. It may be, that like the Jews of old, we shall be blind in the day of our visitation, and reject, to our ruin, the Saviour Whose advent we have prepared. It may be—and the thought may well move us to humblest self-questioning. Yet it may be that GOD in His great mercy will enable us to take to heart the failure of our spiritual fathers, and to stand prepared to recognize Him at His coming.—*The Victory of the Cross*, p. 102.

Eleventh Wednesday after Trinity

The characteristic sign of the Messianic Presence on which the prophets dwelt was the opening of the eyes of the blind ; so may God in His mercy open the eyes of our hearts that we may behold the King Who comes to us in His beauty. More hangs upon our faith than mind can imagine or embrace.—*Christus Consummator*, p. 143.

Eleventh Thursday after Trinity

The will of God will be fulfilled. Its execution does not depend upon our endeavour. But, oh, the difference for each one of us, if we behold it, if we enter into it, if in our poor measure we make it our own, if we offer ourselves without reserve for its service.—*Christus Consummator*, p. 148.

Eleventh Friday after Trinity

There are diversities of gifts, but the same Spirit. There is an essential difference in all lives, and there is in them also, by the gift of God, an essential unity. The law of progressive variety is forced upon us by all the conditions under which we act and think. It is called into play equally by the natural endowments with which we are born and by the circumstances under which we use our powers. It is the spring of all that is most impressive in national character: it is the spring of all that is most energetic in personal influence.—*Thoughts on Revelation and Life*, p. 260.

Eleventh Saturday after Trinity

We work each in our own way with untiring and truthful effort, and because we do so a higher unity is possible. There can be no unity in an aggregate of atoms. Our diversity of gifts is reconciled in one supreme destination. Our religion finds its true expression in the consecration of our special gifts. All our natural endowments, all our personal histories, all our contrasted circumstances, are so many opportunities for peculiar work. We are all different, and therefore we *may* be one. We are all united in CHRIST, and therefore, unless we be unfaithful, we *must* be one.—*Thoughts on Revelation and Life*, p. 262

Eleventh Sunday after Trinity

S. Paul vindicated the universality of Christianity and he found the principle of this universality in faith. For him faith was something wholly different from belief in the truth of a message, or trust in the fulfilment of a promise. It was an absolute transference of the whole being of the believer to One Who was able to receive and quicken it. Christian faith was, in short, as he knew, a vital fellowship with GOD in CHRIST.—*Peterborough Sermons*, p. 260.

Twelfth Monday after Trinity

S. Paul first came to know CHRIST in His sovereignty. Even if he had known Him after the flesh, simply, that is, as a man among men, in His human personality, he resolved to know Him so no more. The CHRIST from Whom he received his apostleship, from Whom he received his life, was the Supreme King in Whom, and not only through Whom, he could find strength and victory.—*Peterborough Sermons*, p. 261.

Twelfth Tuesday after Trinity

S. Paul (and in this his record is in exact accord with that of the Evangelists) mentions CHRIST's appearances not only to single witnesses, but to many³ together; to the Twelve, and to five hundred brethren at once. One person might be so led away by enthusiasm as to give an imaginary shape to his hopes, but it is impossible to understand how a number of men could be simultaneously affected in the same manner. If we cannot believe that the Apostles deceived others, it seems (if possible) still more unlikely that they were victims of deception.—*Gospel of the Resurrection*, pp. 114, 115.

Twelfth Wednesday after Trinity

Of the "five hundred" to whom CHRIST appeared, many were still alive when S. Paul wrote. So too were most of the Apostles who were their fellow witnesses as well as S. Paul himself. Thus we stand, as it were, in the direct presence of the immediate witnesses of the fact. S. Paul believed, and always acted as if he believed, that the LORD did appear in His human nature as really to him as the other witnesses of the Resurrection. He asserts that all the appearances were equally actual, that is, external manifestations of the LORD, but not that they were all alike in circumstances. — *Gospel of the Resurrection*, p. 110.

Twelfth Thursday after Trinity

CHRIST stands before the world in perfect purity, and we feel, as men could not feel before He came, the imperfection, the impurity of the world. The line of separation is drawn for ever, and the conscience of men acknowledges that it is rightly drawn. Whether we know it or not, the light which streams from CHRIST is ever opening the way to a clearer distinction between good and evil. His coming is a judgement. — *Revelation of the Father*, p. 52.

Twelfth Friday after Trinity

We smile at evil, we dally with it, we do not confess in act that we hate it with a perfect hatred. And the temptation to this false indifferentism is the more perilous, because it comes to us in the guise of humility and self-distrust. It is not, then, without cause that we are reminded that there are woes in the Gospel; that CHRIST Himself said, *For judgment I came into this world, that they which see not may see, and they which see may become blind.*—*Revelation of the Father*, p. 58.

Twelfth Saturday after Trinity

CHRIST came in an age when classes were divided by the fiercest antagonisms. He sprang (*according to the flesh*) from a people proverbial for the narrow exclusiveness of its natural passions. He addressed the multitudes with a message which might seem to require from its herald the strong traits of party leadership. And He stands before us in unique, serene, unapproachable, acknowledged completeness, man, purely and fully . . . without one transitory touch of time, or kindred, or aim. Nothing human is seen disproportionately in CHRIST, and nothing which belongs to human perfection fails to find a place in Him.—*The Victory of the Cross*, p. 45.

Twelfth Sunday after Trinity

Every work of CHRIST is seen to be a sacrifice and a victory. . . . And we come to understand how His deeds of power were deeds of sovereign sympathy; how the words in which Isaiah spoke of the servant of the LORD as *taking our infirmities, and bearing our sicknesses*, were indeed fulfilled when the Son of Man healed the sick who came to Him; healed them, not by dispensing from His opulence a blessing which cost Him nothing, but by making His own the ill which He removed.—*Christus Consummator*, p. 26.

Thirteenth Monday after Trinity

Some facts are in their essential nature miraculous, as the Resurrection ; others again are perfectly natural in themselves, but miraculous from the circumstances under which they occur. . . . Some facts, again (as many of the cases of healing), may be regarded as natural or miraculous, according as we look at them as resulting in powers already existing in man and evoked by special circumstances, or as immediate acts of Divine blessing. This is indeed a mere question of interpretation.—*Gospel of the Resurrection*, p. 35.

Thirteenth Tuesday after Trinity

To affirm that miracles are unnatural is to constitute general laws of observation into a fate, superior to GOD, or to deny His personal action. And it must be observed that the denial of His personal action in the physical world involves the denial of His action on the hearts of men ; for there is not the least reason to suppose that what is seen is less immediately dependent upon Him than what is unseen.—*Gospel of the Resurrection*, p. 38.

Thirteenth Wednesday after Trinity

From time to time we are startled by occurrences which reveal a power of one mind over another, or of the mind over the body which seems to be practically indeterminate. In these cases, then, there is (it may be said), a natural opening for miracles: they have a point of contact with what we observe in the course of life. Whether man works upon nature, or upon his fellow men, it is in virtue of a trust in the unseen. Personal faith is the condition of effectual action; and were God is supposed to act immediately, the same condition is satisfied in the recognition of His working.—*Gospel of the Resurrection*, p. 44.

Thirteenth Thursday after Trinity

Christianity must be placed in intimate connection with the Divine discipline of the world if we are to understand it. As we cannot conceive of the world as abandoned by God, and as the coming of CHRIST is declared to be the complete expression of His love, Christianity must have gathered up and ratified either implicitly, or by a direct sanction whatever men had truly hoped, or learned of Him, in earlier times. And this is exactly what our LORD and His Apostles professed to do. *They came, not to destroy, but to fulfil.*—*Gospel of the Resurrection*, p. 62.

Thirteenth Friday after Trinity

S. Paul's own experience presented to him in the sharpest contrast the spirit of Moses and the Spirit of CHRIST. He had been a zealous persecutor before he became a zealous missionary, and the chasm between the two revealed the divergence of the principles which the two characters represented. . . . If he gloried in his own Hebrew descent; if he became all things to all men, yet he would not for one moment allow that these two, the Law and the Gospel, could co-exist as equally of divine obligation. The Law was partial, because it was temporary — the Gospel was universal, because it was final.—*Peterborough Sermons*, p. 257.

Thirteenth Saturday after Trinity

The true secret of happiness is not to escape toil and affliction, but to meet them with the faith that through them the destiny of man is fulfilled, that through them we can even now reflect the image of our LORD, and be transformed into His likeness.—*Christus Consummator*, p. 29.

Thirteenth Sunday after Trinity

The story of the Good Samaritan tells us that we are to carry our intellectual knowledge of religion into the actual conduct of life. It tells us that humanity is the only limit which GOD has placed to the ministries of love; it tells us that opportunity is the test of character, it tells us . . . to manifest the life which CHRIST has given us, in the faithful endeavour to fulfil the noblest instincts of our nature.—*The Christian Life*, p. 55.

Fourteenth Monday after Trinity

We may be sure that countless little acts of cowardice and self-seeking had hardened the Priest and the Levite against the final claim made upon their devotion. We may be sure that countless tender services of unquestioning love had prepared the Samaritan to imperil himself in the hope of saving an alien. *They* had not contemplated desertion so disgraceful ; *he* had not set before himself devotion so complete.—*The Christian Life*, p. 59.

Fourteenth Tuesday after Trinity

When the crisis came, it revealed the accumulated results of a long, slow, growth in selfishness and sacrifice. It revealed the intrinsic hollowness of a life hitherto holy in the sight of men : it revealed the fatal difference between a true faith dissociated from faithful action, and instinctive piety, loyally obeyed.—*The Christian Life*, p. 60.

Fourteenth Wednesday after Trinity

It must in the end be disastrous to cherish a creed which finds no expression of its characteristics in our lives. The Christian will pause from time to time to satisfy himself that he does, by GOD's grace, work *in* the Spirit, and by the help of his faith. It is always easy to find excuses for good undone, and evil done, but each excuse accepted removes our faith further away from the sphere of life, and weakens the motives by which it prompts us to action.—*The Christian Life*, p. 60.

Fourteenth Thursday after Trinity

In every golden deed by which GOD reveals the possible nobility of man, we shall hear His clear command, *Go thou and do likewise*. Faith in CHRIST furnishes us with a motive of irresistible force: faith in CHRIST furnishes us with an instrument of inexhaustible strength.—*The Christian Life*, p. 61.

Fourteenth Friday after Trinity

Touched by the love of CHRIST we shall feel love. Compassion will gain for us again its true meaning. We shall minister to the weak and erring, not in condescending pity, but as enabled to share evils which are indeed our own. The power of our action, as we look to the SON of GOD Incarnate, will not be fear, or sorrow, not even the sense of right, but reverence for the Divine in man.—*Christus Consummator*, p. 153.

Fourteenth Saturday after Trinity

The world might perhaps dispense with heroes, but there are angels in our homes, lights in our dwellings, without whom all would be darkness. Their names are preserved in no chronicle or monument, but they are written in the Book of Life. Their brows are wreathed with no chaplet of bay or olive, but there is laid up for them a crown of life. No sovereign welcomes them with the thanks of a grateful country, but they shall one day hear the voice of Him Who bids the blessed of His FATHER enter the kingdom prepared for them.—*Peterborough Sermons*, p. 356.

Fourteenth Sunday after Trinity

Our great thought, and I do not think that any thought is more worthy to be taken to heart by us just now, is most humbling and yet most stirring. If we reflect on the magnificent heritage which we have received . . . shall we not at once render devout praise to GOD for the great things which He has done for us, through our fathers, and beseech Him with an intensity of supplication that He will enable us to transmit to our children the wealth we have received, purified it may be from some dross, by our sufferings, and increased by our labours? —*Revelation of the Father*, p. 126.

Fifteenth Monday after Trinity

We have been placed upon the Way—we have been taught the Truth—we have been made partakers of the Life. The Way must be traversed, the Truth must be pursued, the Life must be realized. Then cometh the end. Our pilgrimage, long as it may be or short, if we have walked in CHRIST, will leave us by the throne of GOD. Our partial knowledge, if we have looked upon all things in CHRIST, will be lost in open sight.—*Revelation of the Father*, p. 115.

Fifteenth Tuesday after Trinity

The noblest of the ancient moralists looked upon man's body as a hopeless burden and fatal hindrance to the soul: and in this they have been followed by the noblest non-Christian moralists in every age. . . . But Christianity transfigures what philosophy would destroy. It shows that the corruption by which we are weighed down does not belong to our proper nature, and is not necessarily bound up with it for ever. It lays open with a deeper and more searching criticism than a system of morality could direct, the struggles to which *the flesh* must give occasion, and the inevitable internal defeats which we must suffer in our efforts towards the Divine Life.—*Gospel of the Resurrection*, p. 179.

Fifteenth Wednesday after Trinity

The moral significance of such a doctrine as the resurrection of the body cannot be over-rated. Both personally and socially it places the sanctions, if not the foundations of morality, on a new ground. Each sin against the body is no longer a stain on that which is itself doomed to perish, but a defilement of that which is consecrated to an eternal life. *Know ye not that your bodies are members of CHRIST?—Gospel of the Resurrection, p. 182.*

Fifteenth Thursday after Trinity

CHRIST Who is LORD of the *truth* is also LORD of the *life*. He claims authority over our conduct, no less than over our belief. Christian doctrine and Christian morality alike belong to the supernatural order. The true expression of the one and of the other can only be gained by study and faith. The desire to *do* right does not always bring the sense of what *is* right. *Things which are impossible with men are possible with GOD.—Christian Aspects of Life, p. 245.*

Fifteenth Friday after Trinity

In the first age, the Church stood out clearly before the world. Its light was unmistakable. It witnessed for the truth by its very existence. There was no need for individual testimony. But the case is not so now. The Church and the world are externally confused, though they are essentially separated by an impassable gulf. For the motives, the aims, the powers of the one lie in the eternal and unseen order ; and of the other in the seen and transitory. It follows that we are called to affirm the difference, and to justify our faith by its works ; while the warning rings in our ears, *What do ye more than others ?—Christian Aspects of Life*, p. 253.

Fifteenth Saturday after Trinity

Civil laws are set primarily for the lawless and evil-doer. They furnish no standard of duty. Immeasurably beyond them is the unwritten law shaped silently and increasingly through the life of the Church, to which the Christian renders a glad obedience, answering with his spirit, to the Spirit of God. The sanction of this law is not fear of punishment, but that self-surrender to an ever-present LORD (of those who are His slaves at once and His friends), which is perfect freedom.—*Christian Aspects of Life*, p. 255.

Fifteenth Sunday after Trinity

“CHRIST stretched forth His hands in His Passion,” in the words of an early father, “and took the world in His embrace, to show even then that a great host gathered from East and West would come beneath His wings and receive upon their brows that most noble and august sign.” That sign, brethren, is on our brows, the sign of CHRIST born, crucified, risen, ascended. May GOD in His mercy grant that we may confess His Faith, and live it.—*The Victory of the Cross*, p. 210.

Sixteenth Monday after Trinity

What shall we say, then, of suffering? O my friends, do we not feel that when we know that we are children of GOD such a question is irrelevant? Shall we not leave all to the loving wisdom of our FATHER? His will has become our will: His end our end. If it be seen that the way for us lies through purifying, bracing chastisements here or hereafter, can we desire that one should be withheld? We look not only for redemption, but for consummation in CHRIST.—*The Victory of the Cross*, p. 88.

Sixteenth Tuesday after Trinity

The last gift of CHRIST to His disciples before the Passion was the gift of His peace, not the peace of a still calm untroubled by conflicts, but the peace which reigns supreme through the sorest trials, the sharpest agonies, the fiercest assaults, because it rests on the consciousness of an eternal sonship. We have no promise that we shall be free from sufferings: it is enough that no suffering shall be fruitless which is seen in the issue of the FATHER'S will.—*The Victory of the Cross*, p. 88.

Sixteenth Wednesday after Trinity

THE SON of GOD, by His birth and life, by His Passion and His Resurrection, has hallowed afresh the scene and the conditions of our life. He has given, if I may so speak, a sacramental value to the commonest things. He has Himself encouraged us to see in sunshine and rain, in the flowers of the field and the birds of the air, signs of the will and power of our FATHER in heaven—parables of life and action. But the interpretation of nature is only to be gained by effort. He bids us, therefore, *Consider the lilies*.—*Christian Aspects of Life*, p. 370.

Sixteenth Thursday after Trinity

OUR LORD says literally (*S. Matt.* vi. 28), *Learn the lesson of the lilies*; read their lesson with diligent care, and make it your own with resolute purpose. Study diligently what nature teaches in all that comes before you, and take the teaching into life. . . . You will be learners to your lives' end, under this description of loving watchfulness. The reward for a lesson mastered will be to the true scholar a new lesson.—*Christian Aspects of Life*, pp. 371, 372.

Sixteenth Friday after Trinity

Consider the lilies, learn their lessons. What, then, do we gain, if in obedience to the LORD's commands we strive to enter into the teachings of nature, thoughtfully, reverently, looking up to GOD, and humbly recognizing the inscrutable mysteries which limit our knowledge. We gain, I reply, a fresh and inspiring sense of the immeasurable patience of GOD, of His unfailing providence, of His unimaginable power, of His victorious love, and each fuller truth becomes effective for our instruction. . . .
—*Christian Aspects of Life*, p. 380.

Sixteenth Saturday after Trinity

All life, all instinct proves that we cannot but seek to gratify the different organs of sense. We cannot close them against the beauty and the wonder and the power; the shapes of things, their colours, lights and shades, changes and surprises; and GOD made them all. And the impulse to dwell on them belongs to us as *men*, and not as *fallen men*. The few ornaments carefully arranged on the cottage shelf, the few plants brightening the window, the feeling which finds expression in the simple melody, bear witness to the working of pure and tender elements in our nature which claim to be recognized, satisfied, interpreted. —
Thoughts on Revelation and Life, p. 307.

Sixteenth Sunday after Trinity

CHRIST alone could feel to the uttermost the intensity of the grief which He came to stay : He alone could discern the spring of all sorrow in the sin which He came to bear. He alone could foresee that the immediate issue of His work of sovereign power would be His death upon the Cross, and yet He said, *I am the Resurrection and the Life*, not the Resurrection only, but the *Life*, that permanent and eternal power, of which it is one result, but only one result—that men shall rise again.—*Revelation of the Father*, p. 93.

Seventeenth Monday after Trinity

It is enough for us that, as CHRIST'S words assure us, human ties have a living permanence in Him ; that they survive the transitory sphere in which they have here found their growth ; that they await a resurrection in which they shall be seen in their true glory. And therefore it is that when we bear to their last resting-place those whom we have loved, these words first greet us at the churchyard-gate with the certain promise that our love is not lost ; therefore it is that we can humbly trust that when they shall be addressed hereafter to friends who shall carry us forth, we ourselves may at last know the consolation which they offer to those whom we have left.—*Revelation of the Father* p. 100.

Seventeenth Tuesday after Trinity

If we believe in a living CHRIST, the SON of GOD, that faith contains treasures of wisdom which later experience will teach us to make our own. The years as they pass may leave us a sad inheritance of weakness and death, but, in due time, CHRIST will reveal Himself to us, even in this chequered scene of loss and conflict, as the Resurrection and the Life ; the life whereby He quickens us for new labour, the resurrection whereby He gives back to us the past, transfigured for nobler uses.—*Revelation of the Father*, p. 100.

Seventeenth Wednesday after Trinity

Whatever life man has, it is in fellowship with CHRIST—He quickens us, not as individual units, but as parts of Himself: He raises us up not to stand alone, but as members of His glorious Body; He trains us, while we are still kept apart from one another by the conditions of mortality, to reach forward to this loftier fellowship; He communicates to us His Flesh, His humanity, which is the fullness of union—He warns us that selfishness, isolation, is death.—*Revelation of the Father*, p. 98.

Seventeenth Thursday after Trinity

When CHRIST brought relief to Martha, He repeated the words in which she had summed up the extent of her bereavement—*Thy brother shall rise again*. How is it that the fruits of affection and kinship can be taken up into and harmonized with a new form of existence, we cannot tell. It is vain for us—nay, worse than vain—to seek to transfer directly to another order the limitations, the modes of actions and dependence which belong to this in which we now are.—*Revelation of the Father*, p. 100.

Seventeenth Friday after Trinity

The law of the priestly service in the Old Testament is, indeed, a vivid parable of the needs, the aim, the benediction of human life. Day by day, morning and evening, the broad lessons of atonement and consecration were read with simple and solemn emphasis; and, once in the year, on the great Day of Atonement the lessons were set forth in detail with every accessory of majestic ritual, so that the simplest worshipper could hardly fail to take to himself, with intelligent faith, the warnings and the consolations of the august ceremonial.—*Christus Consummator*, p. 37.

Seventeenth Saturday after Trinity

The kingly and priestly offices cannot be kept apart. He Who makes atonement must direct action. He Who demands the complete service of every power must hallow the powers of which He claims the ministry. The ruler who consecrates, the priest who rules, must be *merciful and faithful*; He must have absolute authority and perfect sympathy—authority that He may represent GOD to man, sympathy that He may represent man to GOD. And such is CHRIST made known to us—King and Priest, *Priest after the order of Melchisedec*, in Whose mysterious person the old world, on the edge of a new dispensation, met and blessed the father of the faithful.—*Christus Consummator*, p. 41

Seventeenth Sunday after Trinity

Let any one read the Epistles of the New Testament, and he will find that the powers, the responsibilities, the victories which come through spiritual gifts were not then held to be for a small section of the Church, or for its responsible officers, but for all the faithful as they worked, each according to the circumstances of his position. And as it was in the beginning, so it is now. We too are living in "the last days," in the presence of the fullest, the final revelation of the FATHER—in the Person of His SON, brought near to us by the HOLY GHOST.—*Lessons from Work* p. 240.

Eighteenth Monday after Trinity

If we are distressed by strife and self-seeking, if jealousies and divisions hinder the progress and mar the glory of the Church, if rivalry and ambition disturb the great family of nations, let us hold fast the truth which outlives the storms of earth; let us concentrate in one energy of supplication all the thoughts of our common brotherhood; let us offer up unweariedly the prayer which CHRIST taught us in His fellowship, and by His strength—FATHER, “Our FATHER”—that last, best Name, which gives to the ear of Faith a promise of union underlying all differences, and reaching beyond all time.—*Revelation of the Father*, pp. 13, 14.

Eighteenth Tuesday after Trinity

No one, indeed, can really delight in that which has cost him nothing. The instinctive pleasure which is felt in natural gifts—in wealth, and strength, and beauty, and rank, and intellect—is a call and a promise: a call to grateful use, a promise of effective influence. But all these things are not in themselves blessings in which we can rest, but opportunities of blessing. They must be consecrated in service before they can be a true joy to their possessors; and everywhere there is the same condition of hallowing.—*The Victory of the Cross*, p. 32.

Eighteenth Wednesday after Trinity

If we are depressed by constant failure, if we seem to stand idle as the hours go by, if our efforts seem to bring no fruit, let us forget ourselves, let us go back to the beginnings of our Christian life, let us plead the promise of our covenant, sure that GOD is waiting to accomplish what He has already begun. "FATHER, in Thy Name we were baptized; give us the tenderness, the devotion, the trust, of sons."—*Revelation of the Father*, p. 13.

Eighteenth Thursday after Trinity

The work to which we are called is the work of GOD. The strength which we need is the strength of GOD. May He open to us a clearer prospect of the work. May He give us strength according to our day to gladly welcome and gratefully fulfil it.—*Lessons from Work*, p. 245.

Eighteenth Friday after Trinity

The Incarnation makes it possible for us not only to be willing to die for the maintenance of our heritage, but also that which is far harder—willing to live for its righteous use. It comes to our help (in other words) where law fails. Law can do little to strengthen character and much to weaken it. Law is ultimately force. No good is permanently worth having at the cost of individuality. It is essential for the nobility of life that we should guard jealously the freedom of response to moral calls, the vigour of personal exertion, the graces of sympathy, reverence, and gratitude. —*Lessons from Work*, p. 417.

Eighteenth Saturday after Trinity

In sorrow, and loss, and failure we turn instinctively to GOD for the consolation which we have not found, and cannot find, elsewhere. If we have not learnt before to recognize the signs of His Presence, it may be hard to see Him in our extremity. But, if we have looked for Him at other times, if by various experience we have been enabled to pierce beneath the veil, if we have referred our joys to Him, He will not hide Himself from us in our need. The godly reverence which has hallowed our brighter hours will bring light to us in our darkness; *at evening time it shall be light.*—*Thoughts on Revelation and Life*, p. 241.

Eighteenth Sunday after Trinity

There is a picture with which we are all familiar, in which CHRIST seated in glory is represented as dispensing His gifts to the representatives of suffering humanity. From His hands the slave receives freedom, and the sick health; the mourner finds rest in His sympathy, old men, peace; children, joy. *Christus Consolator* is indeed an image which touches every heart. But it is not the whole Gospel. Sin, suffering, and sorrow are not the ultimate facts of life. These are the works of an enemy, and the work of our GOD and Saviour lies deeper.—*Christus Consummator*, p. 11.

Nineteenth Monday after Trinity

The absolute perfection of all divine power and grace as it can be expressed through humanity is in CHRIST: in that fact lies the assurance of faith. And again, the believer draws from CHRIST, as from an inexhaustible source, so much vital force as former effort has made him able to use. In that fact lies the law of the activity of faith. All that any man ever can be is already realized in the Son of Man: each man as he puts to use *one* gift grows capable of receiving a greater.—*Christus Consummator*, p. 150.

Nineteenth Tuesday after Trinity

Out of His fulness we all received. Out of *His* fullness, not from ourselves, though in ourselves, is the spring of strength. For CHRIST's gift as it has free course must stir us with the impulse of a great devotion. Conscious of our own sins, and of our own forgiveness, we shall have learnt to see the world in a new light. Touched by the love of CHRIST, we shall feel love.—*Christus Consummator*, p. 153.

Nineteenth Wednesday after Trinity

The heart alone can speak to the heart. But he who has beheld the least fragment of the divine glory, he who has spelt out in letters of light on the face of the world one syllable of the Triune Name, will have a confidence and a power which nothing else can bring. Only let him trust what he has seen, and it will become to him a guiding star, until he rests in the unveiled Presence of CHRIST.—*Christus Consummator*, p. 171.

Nineteenth Thursday after Trinity

For the Christian all is law, and life, and love. . . . For him, the wilderness (desolate to the bodily eye) is thronged with joyous ministers of GOD's will. For him, no differences of earth can destroy the sense of kindred which springs from a common spiritual destiny. . . . It must be so, if GOD in His love open our eyes to behold the armies of light by which we are encircled ; if He open our hearts to feel the strength of fellowship with every citizen of His kingdom.—*Christus Consummator*, p. 63.

Nineteenth Friday after Trinity

At the same time there is an element of awe in this revelation of the fullness of spiritual force active about us, of this association with invisible fellow workers, of this communion with Him Who is a consuming fire. . . . Life indeed is filled with awe. Its solemnity grows upon us. We may wish to remain children always, but we cannot.—*Christus Consummator*, p. 60.

Nineteenth Saturday after Trinity

The Church . . . holds before us the end for which we were made, even to become like God. It quickens again the noblest thoughts of our hearts by the calm of holy days, by the fellowship of solemn services, by the silent eloquence of stately temples in which the dead, still living, proclaim the victories of faith: it hallows through the institution of the Sacraments every object of sense with something of a sacramental value, as a sign of unimaginable glory. It peoples the solitude of our hearts with innumerable hosts of heavenly beings. It makes the communion of saints the pledge of a life of which sight is no measure and no test.—*Social Aspects of Christianity*, p. 72.

Nineteenth Sunday after Trinity

By faith we lift up the sightless eye, and it is opened : by faith we stretch out the withered arm, and it is made whole ; by faith, bound hand and foot with grave-clothes, we come forth from the tomb of custom which lies upon us with a weight as heavy as frost, and deep almost as life.—*The Historic Faith*, p. 12.

Twentieth Monday after Trinity

For the most part we are tempted to look to the Gospel for the remission of the *punishment* of sins, and not for the *remission* of sins. But such a Gospel would be illusory. If the sin remains, punishment is the one hope of the sinner. If the sin is forgiven, and the light of the FATHER'S love falls upon the penitent, the punishment which is seen as the expression of His righteous wisdom, is borne with gladness. Responsive love transfigures that which it bears. Pain loses its sting when it is mastered by a stronger passion.—*Christus Consummator*, p. 28.

Twentieth Tuesday after Trinity

Let the thought of CHRIST rest on anything about us, great or small, and it will forthwith reflect on the awakened soul some new image of His power and love. Whatever is, was made through Him, and subsists in Him. And it is by the living apprehension of this truth alone that we can gain any deep insight into the marvels by which we are encompassed. Thus only can we feel the sanctity, the permanence, nay more, the divinity of creation, underneath that which is fleeting and corruptible, and corrupted.—*Revelation of the Father*, p. 51.

Twentieth Wednesday after Trinity

It is for us to bring the latest teaching of our Faith to bear, with sobering, chastening, sustaining force, on the thoughts and aspirations of our fellow men: to give calm consistency to feelings which are often impatient and undignified: to concentrate and transmit the spiritual impulse which we have ourselves felt. For humanity can be enriched, not only by the accumulations of knowledge which have been handed down from generation to generation, but also by the spiritual energy which is conveyed from soul to soul.—*Christian Aspects of Life*, p. 226.

Twentieth Thursday after Trinity

Looking back we see, however imperfectly, that GOD has revealed Himself through the HOLY SPIRIT sent in CHRIST's Name (Who takes of that which is CHRIST's and declares it unto us), and carried forward one growing purpose. We see also that He has often brought about results different from those which His instruments designed. We see that the present is the preparation which His Spirit makes for the future. Nothing leads us to think that we may look for rapid changes, still less for painless victories.—*Christian Aspects of Life*, p. 227.

Twentieth Friday after Trinity

I do not say that all the darkness of sin and suffering is removed by the glory which flows from the Cross of CHRIST. But I do say that light is given us there sufficient for our journey ; that power is given us sufficient for our work ; that as our perception of the darkness over the earth grows keener, we are moved by the spectacle of the Cross to look with intenser confidence for the help which in the end cannot fail, and to rest with a more complete submission in that will of love which denies to us the vision of an accomplished triumph. —*Social Aspects of Christianity*, p. 13.

Twentieth Saturday after Trinity

The old questions are proposed afresh to each generation. Is the present order according to the mind of CHRIST? If not, and as far as it is not, are we prepared to remedy the evils which distress us? We alone can answer the questions for ourselves, and as we reflect upon them we shall find that our intellectual interest in the Gospel and its moral influence are quickened together. "In all real and permanent reformations," it has been said most truly, "there has been a positive advance in morality." It cannot be otherwise.—*Christian Aspects of Life*, p. 244.

Twentieth Sunday after Trinity

The word "temperance" rightly understood, is of large import. . . . A wide and impartial survey of our circumstances and of our powers, of the work which we have to do, and of the forces which we can command, reveals to us the necessity of temperance, and makes the attainment of it possible. And then, when temperance is gained, it enables us to secure that calm strength which faces, without dismay, difficulties which are for the moment insuperable.—*Lessons from Work*, p. 269.

Twenty-first Monday after Trinity

The loss of self-control really means . . . that we are no longer masters of ourselves, that we cannot offer to GOD our reasonable service, that we have surrendered ourselves (perhaps at first unconsciously), to the tyranny of chance desires, or to the overpowering influence of some ruling passion. Objects in themselves good, impulses in themselves generous, occupations in themselves healthy, may be pursued intemperately. There is an intemperance in work, as well as in amusements, in energy as well as in slackness, in lofty speculation as well as in vacancy of thought.—*Lessons from Work*, p. 271.

Twenty-first Tuesday after Trinity

If it be true, as it assuredly is true, that we are set here to strive by the help of the Spirit to bring every fragment of our nature, every power by which we are carried towards the good, the beautiful, and the true, under the sovereign sway of the Christian conscience, that they may minister to the divine purpose of our life; then to develop one part of our being at the cost of the whole, to disregard a duty to which we are disinclined, to yield ourselves to waywardness or caprice, is *intemperance*, an abdication of the dignity of self-control.—*Lessons from Work*, p. 272.

Twenty-first Wednesday after Trinity

Wine which, we read, maketh glad the heart of man is one of GOD's gifts, and we long for the quicker pulse, the livelier utterance, the keener animation, the fuller, intenser life; we long for the generous freedom of good-fellowship. The desire is not in itself wrong; it is not a temptation; it must be rightly satisfied if the vice is to be overcome. Some power must be found in hours of insight to lift us above ourselves. S. Paul has recognized the need, and shows how it can be satisfied. *Be not drunken*, he writes, *with wine, wherein is riot, but be filled with the Spirit.*—*Lessons from Work*, p. 274.

Twenty-first Thursday after Trinity

Seek the completest satisfaction of your nature through your highest powers. Realize the fullness of your life, not through those elements of your being by which you are bound to earth, but through those by which you hold fellowship with GOD. Be filled, not in flesh, but in spirit. So your faculties will be quickened with a new force, and you will see the glory of heaven. Deep springs of joy will be opened on every side, and you will feel with fresh sympathy the splendours of common things.—*Lessons from Work*, p. 275.

Twenty-first Friday after Trinity

GOD calls us, and His call discloses the unseen depths of life. As we listen, the sense of our kinship to Him Whose voice we recognize is awakened in us. We feel that we are His offspring, and not we only, but all who share our nature. The companionship which we welcome is within the reach of all.—*Christian Aspects of Life*, p. 391.

Twenty-first Saturday after Trinity

GOD calls us. For us the one thing needful is to sit still in calm moments and listen to His voice. As we listen, the meaning of our destiny, in spite of all the hindrances and sorrows which throng our way, becomes clearer. We can return a response, however feeble, to the voice which bids us onward. And in our distress we turn to the SON, in Whom we are sons, Who met the FATHER'S will with perfect obedience, and found suffering infinitely fruitful, and death (welcomed in place of a translation in glory) the spring of indissoluble life.—*Christian Aspects of Life*, p. 392.

Twenty-first Sunday after Trinity

Strengthen, O GOD, that which Thou hast wrought in us. Take, O GOD, what is Thine. Amend, complete, employ that which is from Thee, and for Thee. Amend what we have through our neglect allowed to go wrong; complete what Thou hast reserved in Thy wisdom for these later days; employ for the welfare of Thy great family scattered throughout the earth, all that we have, and are.—*Peterborough Sermons*, p. 369.

Twenty-second Monday after Trinity

Strengthen, O God, that which Thou hast wrought for us. The fashion of the world changes. The balance of empires is readjusted. The watchwords of parties vary from age to age. But the faith which comes from God lies far deeper than the troubled surface of our stormy life ; and it is *this faith* which alone can inspire, sustain, save.—*Peterborough Sermons*, p. 369.

Twenty-second Tuesday after Trinity

Miracles are represented by S. John not only as signs and works, but as tests of faith. . . . The nobleman's son was healed, and the confidence with which he welcomed the word which the LORD spoke was ripened into faith. . . . Everywhere there is the same law. Those who look simply on that which is outward, sensible, obvious, not only misunderstand the signs of CHRIST and fail to recognize His glory, but are ever misled by them, perplexed and hardened. And the same is true of all the operations of GOD.—*Peterborough Sermons*, p. 219.

Twenty-second Wednesday after Trinity

There is a divine side to things as well as a human, a heavenly as well as an earthly, and we may now miss this, as the Jews missed the import of CHRIST's signs. There must be a sympathy with the mind of CHRIST, a personal trust in Him, a readiness to permit to His keeping every hope and traditional belief, a firm gaze towards the unseen, a waiting for truths unrealized, before His teaching in word and work becomes intelligible.—*Peterborough Sermons*, p. 219.

Twenty-second Thursday after Trinity

Faith centres in self-surrender, which offers to the believer a larger world, nerves him with the vigour of one greater than himself, inspires him with a nobler life. . . . S. John's Gospel gives us representative types of unbelief, it gives us also types of faith most rich and varied. As we can see portrayed in it the possibilities of our own deep descents if we will cling to our fancies, so we can also see patterns of progress and victory in those whom CHRIST received and raised to closer fellowship with Himself, because they cast themselves upon Him, and with steps however faltering, fearful, and unsteady, yet followed where He led.—*Peterborough Sermons*, p. 220.

Twenty-second Friday after Trinity

As we try to place ourselves in the Presence of CHRIST, as S. John has preserved for us the sacred likeness, we come to understand how unbelief was hardened to despair, how faith was quickened into triumph, as He moved among men : we come to know how He is still among us, strengthening us for toil, calming us for patient watching, calling us away to Himself it may be, when others fondly think that our work is as yet only begun.—*Peterborough Sermons*, p. 229.

Twenty-second Saturday after Trinity

Amidst all failures and weaknesses, is it not still true that the Christian life wrought out, as we ourselves must have seen it wrought out, in suffering, sickness, and poverty, borne and transfigured through the power of the Saviour ; wrought out by the use of splendid gifts and high stations and large means, consecrated and blessed by the love of the Saviour, is the best witness of CHRIST to those who are without. The age of saints, let us thank God, is not yet past.—*Revelation of the Father*, p. 59.

Twenty-second Sunday after Trinity

The beginning of discipleship lies in the reception of a Divine Gift by those who are willing to accept it. The power through which we can render peaceful obedience cannot originate in ourselves. But the Sacrament of Baptism . . . establishes the connection through which the currents of the spiritual life flow, if I may so speak, naturally. It forces us to look away from ourselves for the strength which we need.— *Revelation of the Risen Lord*, p. 159.

Twenty-third Monday after Trinity

Little by little, to the end of the individual life, and to the end of all time, the words of CHRIST are apprehended in their fullness. The ripest believer has not reached the limit to which he can attain. The latest age has not exhausted the meaning of what was once said. All experience shows us something more in that which we have long possessed. All progress enlarges our prospect of the marvels of the divine counsel. — *Revelation of the Risen Lord*, p. 160.

Twenty-third Tuesday after Trinity

We must keep every sense open, every faculty exercised if we are to do our part in furthering the spiritual conquest of the world. In one sense all has been done. In another sense all remains to do. No addition can be made to GOD's love; no addition can be made to CHRIST's words. But we on our side can respond to the love more warmly; we can enter into the words more deeply; and this we *must* do if we are not to stand still while all around is moving. For to stand still is to die. — *Revelation of the Risen Lord*, p. 161.

Twenty-third Wednesday after Trinity

The conviction that GOD works in other ways than ours will not make our own calling (GOD's voice to us) less distinct or less imperative. The belief that He is with others will not shake our belief that He is with us. Nay, rather, the power of His Presence among us will be multiplied when we know we are not alone, and that while human infirmity and wilfulness cloud His glory, yet they cannot banish His love.—*Revelation of the Risen Lord*, p. 163.

Twenty-third Thursday after Trinity

To love is better, nobler, more elevating, and more sure than to be loved. To love, is to have found that which lifts us above ourselves, which makes us capable of sacrifice, which unseals the forces of another world. He who is loved has gained the highest tribute of earth; he who loves has entered into the spirit of heaven. The love which comes to us must always be alloyed with the sad sense of our unworthiness. The love which goes out from us is kept bright by the ideal to which it is directed.—*Peterborough Sermons*, p. 386.

Twenty-third Friday after Trinity

The love which goes out from us comes back to us, multiplied a thousandfold. As we rejoice to acknowledge one toward the other an irredeemable debt of service, our strength will grow to meet each fuller acknowledgement of duty. As we rejoice to bring up the thought of Him, Who is not ashamed to call us brethren, in our intercourse with those most unlike ourselves, our vision of life will be widened. As we rejoice to follow Him, even through the desolations of sin and selfishness, we shall draw light and warmth from His glorious Presence, though our own vision is clouded, and our own hearts grow chill.—*Social Aspects of Christianity*, p. 11.

Twenty-third Saturday after Trinity

Effectual forgiveness is the revelation of the Gospel. And this mystery of forgiveness is unveiled to us, as far as our sight can look upon it, in the fact of a redemption answering to the fact of a fall—in death endured and death overcome. For the rest it is enough for us to know that an enemy hath done this which covers the earth with gloom, and that One stronger than he hath spoiled him. It is enough for us to know that evil is foreign and intrusive, and therefore conquerable.—*Social Aspects of Christianity*, p. 13.

Twenty-third Sunday after Trinity

Heaven is not so much for us "a yonder" towards which we have to move, as a "here" which we have to realize. It lies about us, even as we live, and move, and have our being in GOD, though often we know it not. While we work and wait and watch, now this bright glimpse, now that, is given; and it is due to our own faithlessness if every spot in which we are set does not become to us like the stony desert to the fugitive patriarch, a Bethel, a very gate of heaven.—*The Christian Life*, p. 35.

Twenty-fourth Monday after Trinity

The revelation of GOD is given to us that we may be fashioned after His likeness. The SON of GOD is come, and hath given us an understanding that we may know *Him that is true* GOD first loved us, that knowing of His love we might love Him in our fellow men. Without spiritual sympathy there can be no knowledge; but where sympathy exists there is the transforming power of a divine affection.—*Revelation of the Father*, p. 187.

Twenty-fourth Tuesday after Trinity

The nation, no less than the family, is organized and controlled by an inherent authority. Through whatever instruments the authority may be administered, it is in itself not of man, but of GOD. Authority is not created but recognized even in a successful revolution. Authority may be graced or obscured by the character of him who wields it, but essentially it can receive no glory, and suffer no loss from man. S. Peter and S. Paul as we remember, honoured it in the tyrant Nero; CHRIST Himself acknowledged it in the selfish Pilate. . . . The citizen who has learnt to look on government as the reflection, however incomplete, of an eternal order, has found the source of true nobility; for he who sees the divine must himself be transfigured by it.—*Social Aspects of Christianity*, pp. 43, 44.

Twenty-fourth Wednesday after Trinity

We have to take account "of the whole" of the unseen and the seen. The unseen must in any case form a large and increasing part of the life of all of us. As years go on our most intimate friends are, to a great extent, those that have passed from sight. We are moved habitually by thoughts of the dead, who we have loved, or neglected, or injured. Scripture recognizes the connection, but in no way defines it.—*Lessons from Work*, p. 41.

Twenty-fourth Thursday after Trinity

We are on the point of losing the sense of the spiritual, the eternal, as a present reality, as the only reality. Thought is not all—conduct is not all. Life is unspeakable, impoverished, if it is unhallowed by the sanctities of reverence and worship. And if we have felt one touch of the Spirit which should animate our contemplation of CHRIST, born, crucified, ascended, for us; if we have realized one least fragment of the end to which our work is directed, we shall know what the blessing is.—*Christus Consummator*, p. 92.

Twenty-fourth Friday after Trinity

The life which is fellowship with the FATHER in the SON is the common life of all the sons of the Church, the Body of CHRIST, the "Blessed company of all faithful people." In this Body the noblest exercise and the completest results of every human power must find their home. In this, most perfect development of the individual is combined with the social completeness of the whole.—*Lessons from Work*, p. 56.

Twenty-fourth Saturday after Trinity

Whoever is "in CHRIST" is in fellowship with all who are in Him. In Him we are in fellowship with the dead in CHRIST. Whatever ministry we are allowed to offer to the least member of His Body in prayer or service reaches to them; and though the veil is not lifted from the unseen world, we may believe that whatever ministry they render reaches to us also in blessing, through the unity of the One Life.—*Christian Aspects of Life*, p. 390.

Twenty-fourth Sunday after Trinity

How few of us pause to consider what life is, not in its circumstances, but in its energies, in its capacities, in its issues. We all know, even if the knowledge has little practical effect, that no measure of time or sense gives a standard of its value. Life is more than the sum of personal enjoyments and pains, through which it finds expression; more than the length of days in which it is visible to human eyes; more than the fullness of means which reveal to us its power. All these pass away, but in the process of their vanishing a spiritual result has been fulfilled.—*Thoughts on Revelation and Life*, p. 310.

Twenty-fifth Monday after Trinity

However CHRIST may come, He will claim the offering of love moved by love, of suffering hallowed by suffering. He will bear in this sense the marks of the Cross. . . . The CHRIST Who comes to us, the CHRIST for Whom we look, the CHRIST Who rules over men, fashioning them to His own likeness, reigns from the Cross. . . . In that exaltation, through suffering to glory, through death to life, lies the unchanging secret of *His* power, of *our* confidence.—*The Victory of the Cross*, p. 104.

Twenty-fifth Tuesday after Trinity

Men must be dependent on one another. For saints this dependence is transfigured into fellowship. The believer recognizes that the power which acts upon him from without is the expression of a spiritual life. He sees that the image of CHRIST's Body gives the truest possible view of the relation in which all who are "in Him" stand to one another. In that divine vision life appears in the fullest proportions we can yet apprehend.—*The Historic Faith*, p. 258.

Twenty-fifth Wednesday after Trinity

We turn from the living to the dead, and, as we contemplate the splendour of the heritage which they have bequeathed to us, we confess, with no unworthy self-disparagement, that without them we are incomplete. We turn from the dead to the living, and, as we trace the lineaments of a divine likeness in those around us, we give thanks without presumption that there are saints now.—*The Historic Faith*, p. 258.

Twenty-fifth Thursday after Trinity

If once we can feel that the imagery in which the glories of the world to come are described is *only* imagery, we can dwell upon it with ever-increasing intelligence, and without distraction. There is then no monotony in eternal praise, no weariness in unbroken day, when praise is the symbol of a heart conscious of God's infinite goodness, and day of the manifestation of His unclouded truth. The gates of pearl and the streets of gold cease to suggest thoughts of costly display and transitory splendour. The soul uses the figures as helps to spiritual aspiration, and welcomes their irreconcilable contrasts, as warnings against treating them as literal descriptions of that which it has not entered into the heart of man to conceive.—*The Historic Faith*, p. 76.

Twenty-fifth Friday after Trinity

We all know what is the sustaining, inspiring, compelling force which a great name, a great empire, or a great cause brings with it. And GOD offers us all, whatever we may seem to be, a name with which no earthly nobility can compare, a citizenship which brings a loftier dignity than the proudest inheritance of national glory, a cause of which all other causes, able to move us by the claims of purity and knowledge, and freedom and justice, are but fragments and contributories.—*The Historic Faith*, p. 11.

Twenty-fifth Saturday after Trinity

The stirring times in which we are privileged to live call for heroic efforts, but I know that the efforts will not be unavailing. They call for faith and truth, but it is on these foundations that all great results must rest. They call for unselfish and unreserved co-operation of class with class, and rank with rank, but it is through mutual dependence that our personal powers are most operative. They call for self-denial and discipline, but so it is alone that we can learn what is the peace of perfect freedom.—*The Christian Life*, p. 12.

Twenty-fifth Sunday after Trinity

The sovereignty of CHRIST is a new sovereignty, and it is also a universal sovereignty. It appeals in its principle to every man, as based on love, and not on fear. It claims with the attractiveness of blessing the service of every man. It speaks to every type of character. It leaves none desolate, or uncared for, or unoccupied. It brings to all the brotherhood of a divine origin the equality of a common destiny and the freedom of self-surrender.—*The Victory of the Cross*, p. 98.

Twenty-sixth Monday after Trinity

The sovereignty of CHRIST from the Cross is again a present sovereignty. It is not for some distant future only, when there shall be no more sorrow and no more sin. It is for the transformation of the world which He has conquered. It is exercised still from the Cross. It is directed to bring our common impulses under the conscious rule of a will harmonious with the will of GOD. We pray for the coming of GOD's kingdom, and yet our King Himself is with us all the days.—*The Victory of the Cross*, p. 99.

Twenty-sixth Tuesday after Trinity

We have learnt again and again from that feeding of the five thousand, to see in a blessing given not only the promise, but the *provision* for a blessing yet to be, the sign of a love not exhausted by exercise. When all past wants had been amply fulfilled beyond all expectation there remained a store for the future, great out of all proportion to that which had been offered from human resources. When the disciples might have been tempted to rest, as if all had been done, the voice came—*Gather up the fragments that remain, that nothing be lost.*—*Thoughts on Revelation and Life*, p. 294.

Twenty-sixth Wednesday after Trinity

We cannot mistake the spiritual meaning of the history. It is the abiding benediction of means, gifts, endowments, faithfully used, without nice calculation of less and more. It shows us how that which we have, if brought to GOD with a single heart, is made fruitful beyond our utmost thoughts—fruitful not only to meet wants which are felt to be urgent, but fruitful also to anticipate wants which we have not yet foreseen.—*Thoughts on Revelation and Life*, p. 295.

Twenty-sixth Thursday after Trinity

We too often communicate our own deadness to the creation which is waiting for the manifestation of the sons of GOD ; and rest, when we are bidden to enter the unseen. Yet we doubt not in theory that we are immortal beings moving among the works of GOD, accomplishing His purposes, ministering to His glory ; and, if the life which angels contemplate with eager desire is poor to us, it is only because we allow our eyes to be satisfied with the surface.—*The Historic Faith*, p. 259.

Twenty-sixth Friday after Trinity

The communion of saints in the largest sense—the communion of angels and men, of men already perfected, and of men struggling towards the crown which is prepared for them—is a *present reality*. There is one divine kingdom, and there are many worlds. There is one life which finds expression in many forms, but that life is greater, deeper than all.—*The Historic Faith*, p. 259.

Twenty-sixth Saturday after Trinity

We look, as the Psalmist looked, at the sun and the stars with a sense which he could not have, of the awful mysteries of the depths of night, but we refuse to accept space as a measure of being. We trace back till thought fails the long line of ages through which the earth was prepared to be our dwelling-place, but we refuse to accept time as a measure of the soul.—*Christus Consummator*, p. 22.

Who is sufficient for these things? There can be but one answer—he who wholly forgets himself in God Who called him.—*Thoughts on Revelation and Life*, p. 183.

Saints' Days

S. Andrew's Day

NOVEMBER 30

We cannot for a moment hide from ourselves the fact that mission work has not at present taken its proper place among us. It has not hitherto come to be regarded as a first demand on Christian obedience, a supreme obligation laid upon Englishmen by their commercial supremacy, a paramount duty of our National Church ; and far more than all this, an inherent duty of spiritual life. For if the divine light is kindled, it must shine ; if the Gospel of the Word Incarnate is what we believe it to be, those who hold it must proclaim it as they can.—*Lessons from Work*, p. 204.

S. Thomas the Apostle

DECEMBER 21

CHRIST has no promises for dishonest doubt, any more than for unreal faith. But there *are* real doubts—and if any are perplexed by difficulties which they feel to be an actual burden and sorrow, for them the revelation to S. Thomas has a message of hope. Let these have patience under their trial, let them gain, if they can, some spaces for quiet thought. . . . The result will be, if the past can be trusted, that they will find signs of a Divine Presence, and a Divine foresight even in that which has perplexed them.—*Revelation of the Risen Lord*, p. 105.

The Conversion of S. Paul

JANUARY 25

I will shew him how many things he must suffer for My Name's sake (Acts ix. 16). The service of suffering: S. Paul learnt the lesson, and to-day he offers it to us. It is a paradox of faith which we find it hard to learn. We would do some great thing, and GOD, by an unlooked-for change of health or fortune or position, forces us to sit still. So His will is accomplished; and in due time we find that our true end also is gained. Our robes are washed and made white—in blood. The service of suffering: by this, GOD equalizes our circumstances. All are on a level of advantage in respect of this ministry.—*Social Aspects of Christianity*, p. 180.

Purification of S. Mary the Virgin

FEBRUARY 2

IN CHRIST, everything which is shown to us of right and good and lovely in the history of the whole world is gathered up once for all. Nothing limits His humanity but the limits proper to humanity itself. Whatever there is in man of strength, of justice, of wisdom; whatever there is in woman of sensibility, of purity, of insight, is in CHRIST without the conditions which hinder among us the development of contrasted virtues in one person.—*The Historic Faith*, p. 63.

S. Matthias's Day

FEBRUARY 24

The commemoration of saints is one of the provisions which has been wisely made by our Church to bring home to us our connection with the invisible world : to help us to confess that they who once lived to God live still ; to know that we are heirs, not of a dead past, but of a past fresh with new lessons ; to learn that consecrated gifts become an eternal blessing ; to understand—most touching mystery—that CHRIST is pleased to reveal Himself little by little, in many parts, and in many fashions, in the persons of His servants.—*Social Aspects of Christianity*, p. 156.

Annunciation of Blessed Virgin Mary

MARCH 25

Nothing is isolated which is part of a divine whole ; and it is natural we should not be able to gain any adequate conception of things infinite, except through antithesis. We shall at least bow ourselves humbly before the Majesty of Revelation. . . . His revelation culminates in humanity. The solution of the problems of creation lies in human life, in "The Life" which is disclosed to us in the Gospels ; and here the preparation lay in the humblest surrender to the purpose of God. *He looked upon the low estate of His handmaiden.*—*Lessons from Work*, p. 196.

S. Mark's Day

APRIL 25

I am the Vine, ye are the branches : He that abideth in Me . . . beareth much fruit. The figure of the vine itself speaks of faithful waiting, of long growth, of slow maturity, of bud and flower, and ripening cluster ; and the LORD in His application of the figure emphasizes the thought *Abide in Me*. He dwells on patient continuance as though He would warn us against the perils of haste and excitement, seasons of drought and scorching heat. . . . It cannot but be so. Such is the Divine method in all things.—*Peterborough Sermons*, p. 55.

S. Philip and S. James's Day

MAY 1

Our faith may want *clearness*, and we shall recall the words which Philip won for us, *He that hath seen Me hath seen the FATHER*. Our faith may want *energy*, and we shall be cheered by the benediction which Thomas brought within our reach ; if our love is *ardent* we shall remember the mission of the Magdalen ; if our courage is *bold* we shall ponder the falls of Peter. So will the words which have guided our thoughts be true of us also. CHRIST will manifest His glory, and we with tenderer, humbler hearts, shall believe on Him.—*Peterborough Sermons*, p. 225.

S. Barnabas the Apostle

JUNE 11

Those to whom we look in our sorest need are not the strong, the vigorous, the kingly in men's eyes, but meek and silent messengers of comfort, who are unconscious of the charm of their own power ; childlike souls who know no suspicion because they know no guile ; who sympathize because suffering is unnatural to them ; who pity because they distrust their own frailty ; who cheer because they raise the mourner above the earth. . . . The world might perhaps dispense with heroes, but there are angels in our homes, lights in our dwelling, without whom all would be darkness.—*Peterborough Sermons*, p. 356.

S. John the Baptist's Day

JUNE 24

A life of absolute and calculated sacrifice is a spring of immeasurable power. In the past it has worked marvels, and there is nothing to prove that its virtue is exhausted. . . . "There is," says Lammenais, "nothing fruitful but sacrifice." But whether CHRIST offers you this prerogative of sacrifice, or leaves to you the calmer offices of common duty, at least be sure from the examples of the saints that life is not easy.—*Thoughts on Revelation and Life*, p. 252.

S. Peter's Day

JUNE 29

The service which rests on love and is ruled by thoughtfulness issues in self-surrender. The impetuous vigour of early days loses its self-confidence without losing its strength. The servant who has wrought much for his LORD has learnt to trust Him. His joy is when no choice is left ; his freedom is to give up his own desire. The sentence which sounds at first like a sentence of hopeless bondage receives a new meaning. . . . And he to whom CHRIST speaks can interpret as a last promise of conformity to Himself the solemn words—*Another shall gird thee, and carry thee whither thou wouldst not.*—*Revelation of the Risen Lord*, p. 135.

S. James the Apostle

JULY 25

When we look with steady vision upon the records of the past we can see that the fruitfulness of sacrifice vindicates its sovereign virtue. We can see that sacrifice is fruitful in the endeavours which are crowned by open success and in the pains which seem to our eyes to be lost in failure. We can see that in senses far wider than that which it originally conveyed the bold expression is true—"The blood of martyrs is a source of life," *semen est sanguis Christianorum.*—*The Victory of the Cross*, p. 25.

The Transfiguration

AUGUST 6

The Transfiguration is the revelation of the potential spirituality of the earthly life in the highest outward form, in that the present and the past are seen in a fellowship of glory ; and the future in its great features lies open for consideration. Such an event, distinct in its teaching from the Resurrection, and yet closely akin to it, calls for more religious recognition than it receives. . . . Here as elsewhere the LORD as the Son of Man gives the measure of the capacity of humanity, and shows that to which He leads those who are united with Him.—*The Historic Faith*, p. 264.

S. Bartholomew the Apostle

AUGUST 24

Let me ask you to remember that the mark of a saint is not *perfection*, but *consecration*. A saint is not a man without faults, but a man who has given himself without reserve to God. In the language of the New Testament every baptized Christian—dead, and buried, and raised in CHRIST—is a saint. We are dwelling among saints : we are saints. That is the will of GOD for us. If it is unaccomplished the failure comes through our faithlessness.—*Social Aspects of Christianity*, p. 156.

S. Matthew the Apostle

SEPTEMBER 21

It is only through CHRIST'S servants each realizing according to his nature, his endowments, his age, his country, some feature in the Christly life, that we come to have a real sense of the fullness of His humanity. The many typical characters who foreshadowed Him find their counterpart in the many saints who offer for our welcome and our study the riches of His manhood. Nor do they in the least trench upon His inviolable honour. Their saintliness is wholly from Him. . . . They have made His power visible, and we are bound to commemorate them, and their LORD through them.—*The Historic Faith*, p. 262.

S. Michael and All Angels.

SEPTEMBER 29

Side by side with us, when we fondly think like Elijah, or Elisha's servant, that we stand alone, are countless multitudes whom we know not, angels whom we have no power to discern, children of God whom we have not learnt to recognize. We have come to the kingdom of God, peopled with armies of angels and men, working for us and with us because they are working for Him.—*Christus Consummator*, p. 58.

S. Luke the Evangelist

OCTOBER 18

There has been no growth as far as we can observe in the intellect or virtue of individuals. The masters and saints of old time are masters and saints for us still. But as time goes on the field on which intellect and virtue act is enlarged and made more fruitful. Wider views of our destiny and of our interdependence gain currency. The popular environment becomes more favourable to the cultivation and diffusion of generous thoughts. Then the Spirit brings to the mind of the Church, we know not how, some new truths out of the depths of the unchanging Gospel which meet and satisfy a vague desire.—*Christian Aspects of Life*, p. 225.

S. Simon and S. Jude, Apostles

OCTOBER 28

These things I command you, in order that ye may love one another. Every command that the LORD gave had one and the same object. All the teaching in which He had enforced the first injunction, *Abide in Me*, was directed to the creation of mutual love among the disciples. They would, as He foresaw, soon have need of such support. Outside themselves they could look only for bitter hostility. The friends of CHRIST have to face the enemies of CHRIST.—*Peterborough Sermons*, p. 74.

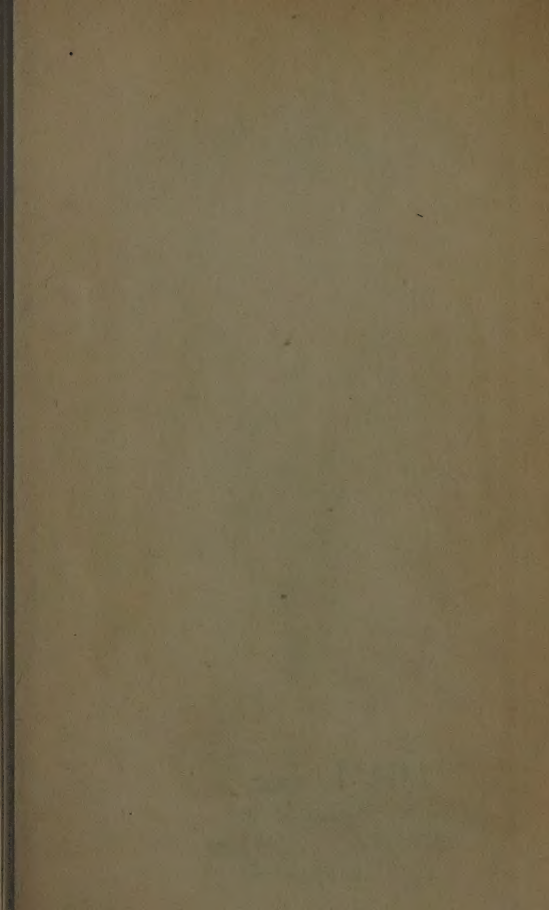
All Saints' Day

NOVEMBER 1

This clause, "I believe in the Communion of Saints," opens new realms of thought to the soul. As we repeat it, we seem to enter within the veil. The seen and the unseen, earth and heaven, are united in a spiritual fellowship. Patriarchs and prophets, kings and martyrs, men and angels, are shown to us in a present connection with ourselves. . . . Even though we may be unable as yet to give any definite shape to our intercourse, the sense of its *reality* is ennobling.—*The Historic Faith*, p. 124.

For the Sovereign's Accession Day

The true ruler is not he who enforces his will by the bayonets of strong battalions, but he who divines the worthiest designs of his people, and claims their homage by showing that he has entered into their hearts. It lies in our nature that we should respond to the voice which interprets us to ourselves. We cannot but rejoice to obey him who proposes to us that ideal as our own, which often we have not had the courage to confess, though we inwardly strive towards it. . . . Sympathy, which is the strength of government, comes by service.—*Social Aspects of Christianity*, pp. 170, 171.



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